

# PERIODICAL ACCOUNTS

## RELATING TO

# MORAVIAN MISSIONS.

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No. 136    SECOND  
CENTURY

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JUNE, 1928

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### EDITORIAL NOTES.

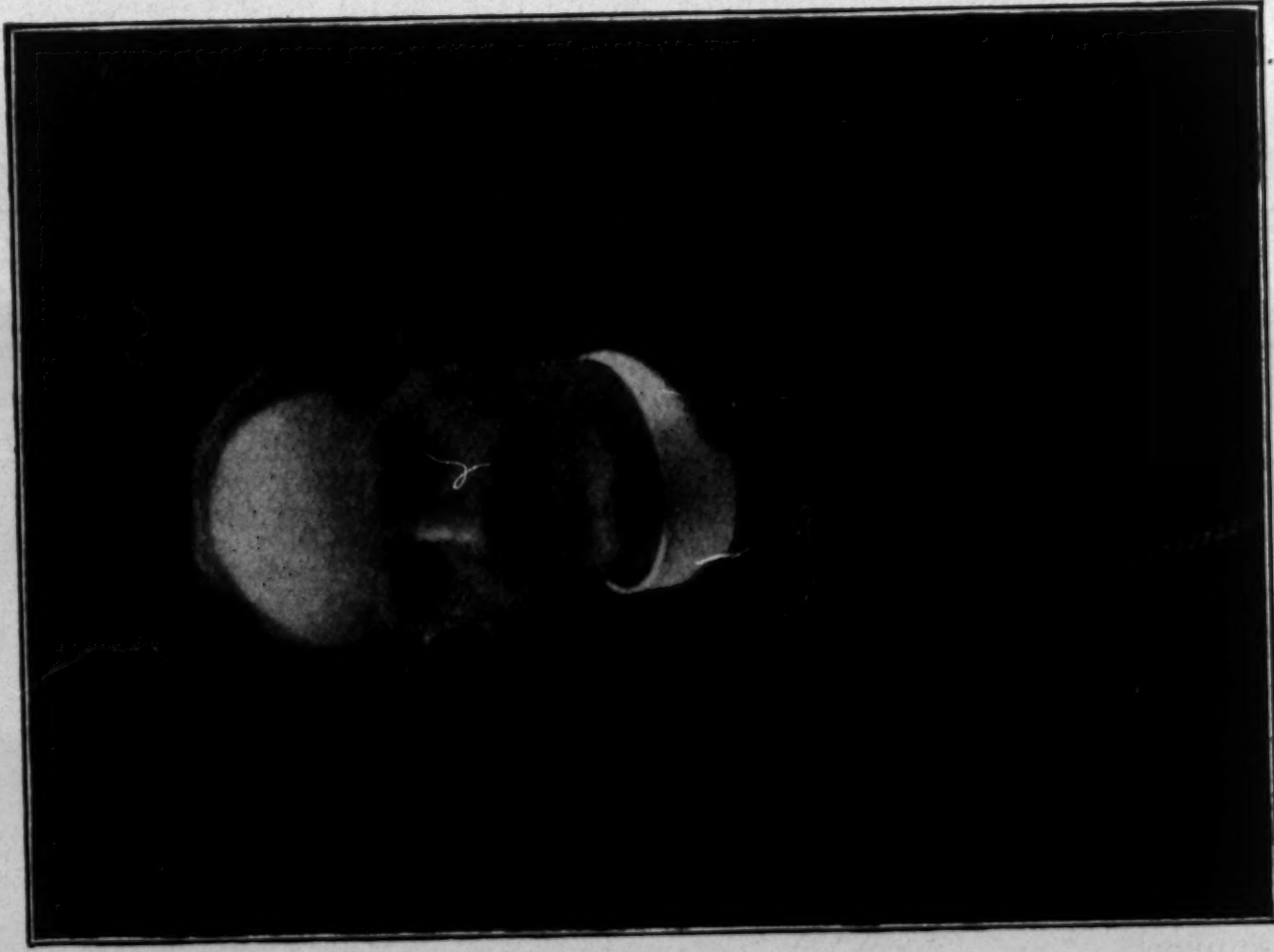
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**T**HIS is a book of short reports on our Mission-fields. Some are written by Superintendents, who are in close personal touch with every part of their work, and to these the words of Montaigne apply: "What a man directly knoweth, that will he dispose of without turning still to his book or looking to his pattern." Some have had to be compiled by the editor, either because no report had come to hand, or because the original, if translated, would have needed notes and supplements: The report on Surinam, which is as usual most valuable for the future historian, has been abridged, but without omitting anything that belongs to the story, or affects its accuracy.

The addition of the three congregations in Berbice to the six in Demerara compels us to drop the old name of this field, and to call it British Guiana. Partly for this reason, and partly to meet the difficulty of some who are unfamiliar with the Dutch name, we have used the name Dutch Guiana in the list of fields, while retaining Surinam as the sub-title and in the text. As California has become an American home mission, we have not included it among the reports, though we have given the statistics for the sake of those who inquire about it. Reports appear from time to time in our American paper, "*The Moravian*."

We would recommend the reader to supply himself with a copy of the Mission Atlas. The smaller one costs only sixpence. The larger contains a valuable historical sketch of each field. Information about these and other books will be found on the inside of the cover. The current news of our work is to be found in "*Moravian Missions*."

We thank all our members and friends for their steady support.



CHARLES JACKSON KLESEL,  
Foreign Mission Secretary and Editor of  
"Periodical Accounts" from 1896—1927.



SAMUEL KING HUTTON,  
Appointed Mission Secretary and Editor of  
"Periodical Accounts" in 1928.



# WEST HIMALAYA

## REPORT OF THE FIELD, 1927.

**W**E would take this opportunity of expressing our gratitude to our British Mission Board for another year's support and guidance in our work. This, as well as the prayerful interest of the Mother Church at home, has been deeply appreciated. Would that we could report more rapid progress! However, slow as our progress must be in the circumstances we have to contend against, we have not lost faith in our own future. We have a distinct mission in this land, without which it would be so much the poorer.

Again we have to record the retirement from mission service of one missionary couple. Br. and Sr. Burroughs have been obliged to return home owing to ill health. They have done good work at Khalatse, and our best wishes follow them into their new sphere of work. Their places were taken by Br. and Sr. Kunick from Leh.

We have lost by death one of our boys in training at Srinagar. We feel his home-call the more keenly as we had great hopes that he would prove a useful worker in his own country. The other three boys in training at Srinagar have been withdrawn, as we are planning to open a Bible School for them at Leh.

One sign of progress is the consecration of Br. Peter to be the first resident Bishop in the field.

The loss of our medical missionaries three years ago is still keenly felt. The appointment of a successor is awaited not only by ourselves, but also by the Indian Government, who have for two years now supplied a retired officer to fill the existing vacancy in the summer.

So far it has been found impossible to appoint another Ladakhi brother to take the place of missionaries retired.

Our work with all its hopes and trials is again commended to the prayers of the Mother Church at Home.

H. KUNICK.

### A Story and a Moral.

What is a good definition of Christian mission work? I lately saw it stated this wise:—"Interpreting Christ by word and deed to all men everywhere."—Easily accomplished?—Certainly not in the



foreign field! Who should say it was? Least of all the foreign missionary who knows, what he is up against. The need?—As great as ever it was the wide world over, and particularly with us in this field, as the following story will show.

We were encamped in one of nature's beauty-spots fourteen thousand feet above sea level on a journey from one station to another undertaken this year, when there drew near an aged white-haired woman. Staff in hand—a pack on her back—travelling on foot alone—she came to our tent to greet us. At a glance we could see what she felt in her heart. Only those acquainted with travel in the high Himalayas can adequately appreciate what this journey must have meant for her. We had just come the way she was going. There were rivers to ford and high mountain passes to climb. Shelter there was none. A small tent or some such thing she naturally did not possess. Indeed she could not possibly have carried more than she already did on her back. Overhanging rocks and caves—where such could be found—were her only hope of refuge from storms, rainfall, and the chill of altitudes at nights. Even men in the prime of life would have thought twice before attempting a journey such as this alone. But this aged lady, for ladylike she looked, had the courage to do it. A necessity for her it was not. She might have stayed at home enjoying comfort and ease. In her case it was a self-imposed task, a task of a religious nature. She was on a pilgrimage. And why?

This was her story. She was a Tibetan woman, as we could see and hear at once from her speech. She was over seventy years of age. Her face showed it—her whole appearance confirmed it. She had come from the famous monastery-town of Trashi Lunpo in the realms of far-away Tibet proper. Her only son had died. With him she had lost all she cared for. Her love for her son was so great that she could not be comforted. Her own native town—itsself a sacred place and the seat of the second leading grand-lama of Tibet—was not adequate to pacify her aching soul. So places yet more sacred—shrines more powerful—lakes more hallowed—glaciers more efficacious—had to be visited in order to find comfort for her soul, as all Buddhists of the Tibetan type and persuasion are wont to do in times of trouble and anxiety. For the love of her son she had left all she possessed, house and home, kith and kin, in search of that happiness that had been taken from her. Her finery—dresses and jewels, trinkets and ornaments—she had made over to her daughter-in-law, with the injunction to keep them for her until her return. That was three years ago. Since then she had been a pilgrim, but had not yet found what she sought. The gods she knew



of had not yet heard her prayers. She thought another twelve months would probably go by before she would reach home again.

On her way early in the year she had fallen ill. Thinking she would die fellow-pilgrims then robbed her of the few necessary things she carried. However she recovered. What she possessed when we met had been given her by kind people since—but, she said, the fresh start was terribly hard. She was so glad to be advised as to her further plans, for the way she wanted to return home would not do.

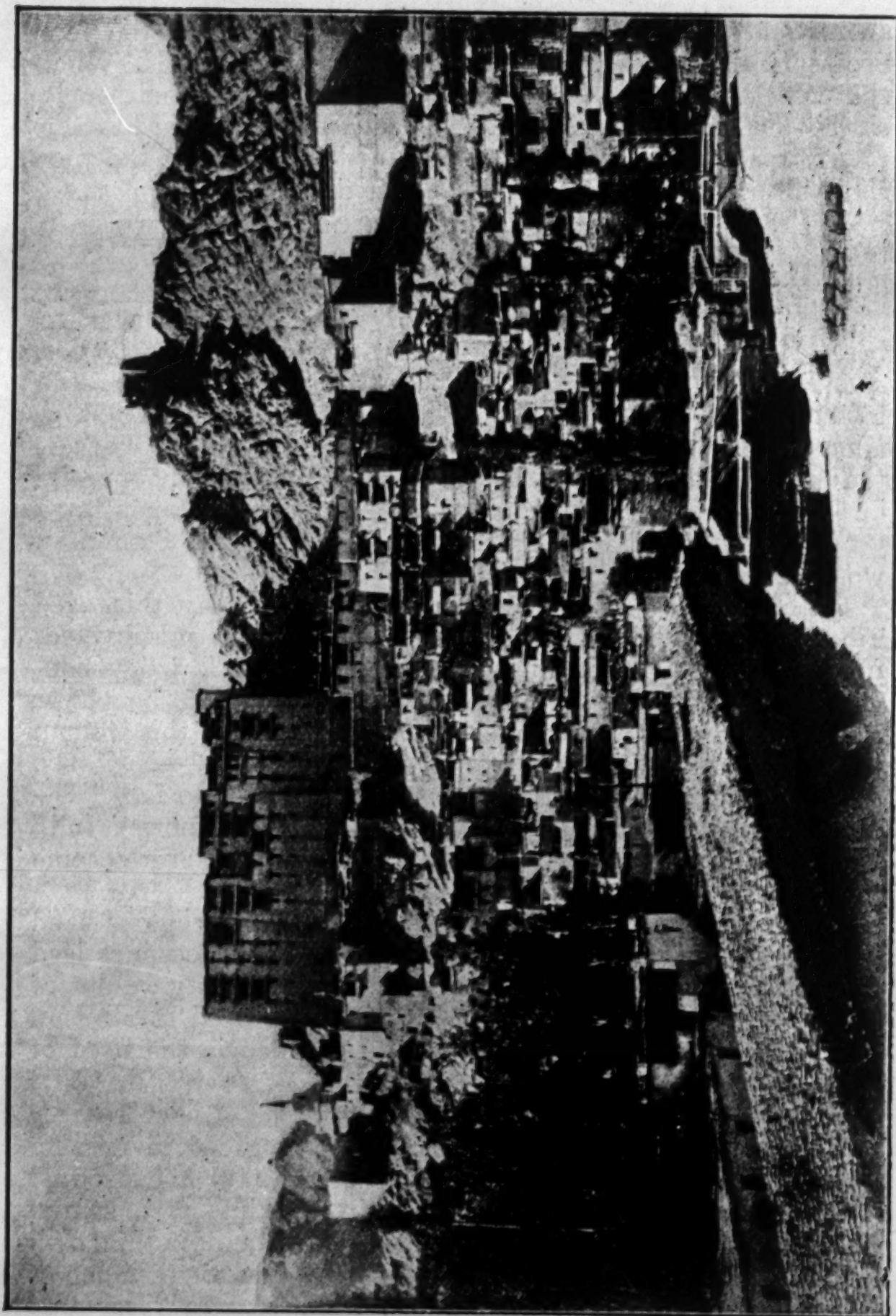
All that could be done in the short time at our disposal in the way of “interpreting Christ by word and deed” was done for that needy soul. Words of comfort and cheer were spoken. Christ, the hope of glory, was brought near to her soul, though how to fit Him in with her view of salvation she did not know. For she knew nothing of God as the loving, living, Lord and Father of mankind, mighty to save, and she had never heard of Christ, the way to the Father, the truth, and the life! Had our roads not lain in opposite directions the interpreting of Christ would have taken on a yet more practical form. The story of the good Samaritan would have been interpreted by deed.

Faith—Hope—Love—these three, who will say this aged Tibetan woman did not possess them?—Misplaced, misdirected, misapplied though they were perhaps, to the Christian conception, if guided aright by the full knowledge of the power of the Christian gospel would they not have turned this woman into a pillar of strength worthy of admiration?—Now she saw things “darkly.” Will she ever see “face to face”?—Now she knew “in part.” Will she ever “know” fully “even as also” she is “known”?—Will Christ ever become her light?

So it is with the whole country. It is a religious land after the Buddhistic fashion. But its religion does not lead it to the bosom of the Father, but into the empty vaults of nature. “Interpreting Christ by word and deed to all men everywhere.” The need of it for this woman is the need of the country.

### **The Stations.**

For another year all engaged in mission service at the stations have endeavoured with God’s help to interpret Christ by word and deed, each in his own way and in his own sphere of work. Although we may not be able to see much of it ourselves, this witness continued from year to year must have an effect on the life of the country. We trust that the work of the evangelists in particular has in this respect been a blessing to many. When not out on journeys they have had a course of instruction at the hands of Br. Gergan.



LEH: THE PALACE AND TOWN; MANI WALL AND MONASTERY.



**Leh.**

A home furlough having been granted him, Br. Peter was absent from Leh for close on ten months. During the time of his absence Br. Gergan was in charge of the congregation. Being freed from his responsibilities at the mission hospital by the arrival of Col. Berry for the summer, Br. Kunick was enabled to pay a visit to our station at Kyelang. Br. Gergan's chief duty was the translation of parts of the Old Testament scriptures.

While the boys' school under the management of Br. Standzin was carried on throughout the year, the girls' school under Mrs. Kunick's management was open for seven months only. Attendance at Sunday School varied more than usual.

A decision was arrived at that Br. and Sr. Kunick be transferred to Khalatse on account of its lower altitude, and also to supply that station with a missionary couple. Temporary help for Leh was found in the arrival and stay of two volunteer lady missionaries connected with the Central Asian Mission.

Since Br. and Sr. Burroughs' departure from Khalatse this station had been placed in charge of Br. Dewazung. Both there and in Leh we have at times seen our own shadows cast by ourselves in matters concerning congregational life, when the veil of self-importance was allowed to obscure the interpretation of Christ by word and deed; but the sunshine of God's grace has always cleared away the defects thus produced.

" 'Tis the HUMAN TOUCH in this world that counts,  
The touch of your hand and mine,  
Which means far more to the fainting heart  
Than shelter and bread and wine.  
For shelter is gone when the night is o'er;  
And bread lasts only a day,  
But the touch of the hand and the sound of the voice  
Sing on in the soul away."

H. KUNICK.

**Kyelang.**

An annual report of a congregation may be regarded as analogous to a page of an exercise book which a pupil presents to his master for correction. The page perhaps may be full of ink blots and faulty calculations, but the master with great patience looks over it, makes the necessary corrections, and sends the pupil back with a clean sheet on which to work. Thus an account of congregation life in Kyelang reveals blots and mistakes interspersed here and there with a sum, so to speak, worked out correctly. The small Christian community, it must be confessed, has suffered reverses in one form or another, but it is encouraging to



know that despite failure there has been evidence of progress and a sincere desire to expunge the blots which have marred the page of Christian experience. The long-suffering and loving Master whom we strive to serve ever sends his pupils back to their appointed tasks, and with infinite tenderness bids them be of good cheer.

On Palm Sunday, Dinah (one of Ga Puntsog's daughters) was confirmed, and Ishe Tsering, who had previously received instruction in the tenets of the Christian Faith, made a public profession of his allegiance to Jesus Christ, and was baptized. This youth is a remarkable example of the power of Christ in the life of one who, hitherto, was grossly ignorant and haunted by many and terrible superstitious fears. The characteristic expansive smile of the Tibetan peasant, which is the common cloak of fear is slowly being replaced by a look of intelligence and enquiry, which, when its desire to understand is satisfied, becomes a smile of intimacy and welcome. His features which were to some extent an index to the fear of evil spirits, ever latent in his mind, are day by day assuming those common to men and women who are "at home with themselves."

Tsering, another inquirer of longer standing was also received by Christian baptism into the Church. He too shows signs of promise, and is well able to earn his living without the aid of the missionary.

Throughout this year a monthly edition of the Kyelang Newspaper in Tibetan was published and circulated. Its aim is to disseminate Christian truth amongst the Tibetans of Lahoul and adjacent districts. The printing of the paper on the Mission lithographic press was attempted, but as the impression was far from satisfactory a "Plex" duplicator was purchased, which produces a bold clear type, which everyone can read. The lamas who form the bulk of the literati in this country scan the paper with avidity, and its popularity amply justifies its continuance. Thus far it has been published free of charge, but we hope soon to collect subscriptions which will at least defray the initial cost of printing.

During the winter the missionary accompanied by Ghapel, systematically visited the houses of the non-Christians in the valley, and unique opportunities of pressing home the Gospel message presented themselves. One visible and concrete result of house to house visiting was the decision of practically all the villagers of Upper Kyelang to abolish the brewing and drinking of intoxicating liquor. Thus far they have stood loyally to their promise.

Unfortunately for us Ghapel accepted the post of teacher in a new Government school opened in Spiti. This also involves indefinite separation from his family at present living in Kyelang. He and his family recently suffered bereavement



by the death of his son Jigmed, a scholar at the C.M.S. High School in Srinagar. It appears that he, together with some other boys, was in camp at Palgam, where, after a very short illness he died. Our sincere sympathy goes out to this stricken family.

Zodpa has shown great enterprise in making a large water-course for his newly acquired piece of land. There are one or two Christians here who also meditate opening up more land for cultivation, but their schemes are somewhat in abeyance owing to lack of finances. This is one way amongst many which will contribute in the future towards strengthening the hands of the Christian community. A beginning has been made, and one lives in hopes that gradually through the acquirement of land and the securing of Government posts the Christians will gain more and more influence amongst their heathen compatriots.

During the winter months a knitting meeting for the Christian women was held, and the attendance was uniformly good. Year by year there is a demand for socks and stockings locally knitted, and European visitors welcome the opportunity of buying them at such reasonable rates.

An official visitation was made by Br. Kunick, who was accompanied by his wife, and their presence amongst us was greatly appreciated. Matters connected with the work of the congregation and the efficient control of mission land let out to tenants were discussed. The homes of the Christians were also visited. We shall long remember with pleasure the helpful time we spent together.

The Sunday School work received a not altogether unexpected check from the local rajah of this district. About forty boys (Buddhist) came regularly to Sunday School, and were taught in the Bunan dialect, but when this official intimated his displeasure to the parents of the boys at so many attending a Christian place of worship the attendance dropped to ten or eleven Christian children. Our efforts to regain the absentees will, however, not be relaxed.

The Boy Scout Troop scheme, we regret to report, also fell through after a trial of ten months. No definite cause can be assigned other than the failure of indigenous support, without which a movement of this kind is doomed to failure sooner or later.

The Government which functions in this country is doing much for the betterment of the Lahoulis, evidence of which can be seen in the commodious and well built Middle School. the Tehsil, and the purchase of a magnificent site for the new hospital, which is to be built early next year. Moreover, recent extensive road operations in Kulu have rendered motor traffic possible as far as Manali, thus bringing us within a few days of modern mechanical transport.



The mission here is fortunate in receiving the sympathy and support of the Commissioners who are appointed to administer this district. This support is of the highest importance as it conduces to friendly co-operation in the best interests of the people.

The impact of Christianity on the people of this valley is having its effect on their general outlook on life. The blind adherence to Lamaistic dogma is being replaced by a mood of inquiry as to the reasonableness or otherwise of the doctrines and superstitions which hitherto were accepted without question.

The task of making Christ known to these demon-tormented hillmen is desperately hard, but in spite of failure and defeat we press on to ultimate victory. The one thing needful is "The one increasing purpose" of which Hutchinson in his novel speaks so eloquently—the purpose which demands a resolute determination to make Christ's infinite love a reality to frail and erring humanity.

WALTER ASBOE.

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## LEPER HOME AT JERUSALEM

*(An Institution of the Moravian Church.)*

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### FIFTY-SIXTH REPORT, FOR THE YEAR 1927.

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**I**N presenting the Report for 1927, we are glad to be able to speak again of patients being dismissed as free from bacilli. Though various medicines are used, the Matron and the Doctor agree that Aïouni Oil is the most effective of all, and it is the more to be regretted, that it has not been possible to get it for the last half-year. It is one of the preparations of chaulmoogra oil, which is derived from a fruit that resembles truffles, and so gives to the tree that bears it the name, *Hydnocarpus*, truffle-fruit.

Oil derived from this fruit has been used in India for an unknown length of time in cases of leprosy and other skin diseases. Some preparations of the fatty acid, which is now extracted from this, are injected into the veins, and some are taken as medicine. The effect is to destroy the bacillus of leprosy in the body. Another drug in use is derived from the active principles of cod-liver oil. Such results have been achieved already in various parts of the world, in the treatment of lepers, that many, who like Naaman and the lepers in the Gospel stories, seemed dependent upon miracles for



a cure, and hid their sickness, lest they should be cast out by their fellows, now come forward and expect that their disease can be cured like any other. If there were not so many who come too late, our Home for lepers might be called a hospital; for every year of late has shown that a certain percentage can expect to be healed. The Reports grow more cheerful and more confident as more cases are dismissed, and we also hope the more confidently that our friends will help us to offer the prospect of healthy life to all the lepers in Palestine who come before the disease has eaten so deep into the system, that what has been destroyed cannot be restored. To the rest we can give at least alleviation of their terrible sufferings of which one reads in old Reports. We thank the staff in Jerusalem for their patient and self-denying labours, and all our helpers for their steady support. Above all we thank Him who inspired the work, to whom it is dedicated, and in token of whose ownership the Home bears the name—Jesus' Help.

ARTHUR WARD.

*Hon. Sec.*

### The Staff.

The staff at the end of 1927 consisted of the following:—

*Matron:* Sister Oggeline  
*Assistants:* Sister Bertha.  
 Sister Ida.  
 Sister Johanna.  
 Sister Anna.  
 Sister Gertrude.  
*Chaplain:* Pastor Farhud Kurban.  
*Doctor:* Dr. Canaan.

### Doctor's Report.

#### I.—Statistics.

	<i>Male</i>	<i>Female</i>
On the 31st December, 1926, we had 26 patients	19	7
During 1927—		
We accepted 11 patients	9	2
5 left the institution	5	—
1 patient died	1	—
On the 31st Dec., 1927, there were 31 patients	22	9
Of these 27 are Mohammedans	18	9
3 Jews	3	—
1 Christian	1	—
Classified according to the form of Leprosy		
we have 15 of the nodular form	12	3
7 of the nervous form	2	5
7 of the mixed form	7	—
2 are non-lepers	1	1



The leper who died (*Ibrahim el-Masri*) entered the home on the 12th October, 1926, and died at the age of 60 on the 29th May, 1927. He suffered from very advanced leprosy, which crippled him completely and he was therefore never treated.

It is interesting to note that for the first time in the history of our home we had part of the year 5 Jewish patients.

*II.—The Cured Cases.* Ali Mahmud and el-Hadj Husen remained all the year round free from bacilli, and the blood continued to give a negative Wassermann reaction. The latter was examined only once in the beginning of last year; Ali's blood and the secretions of the nose, throat and mouth were examined several times.

I am sorry to state that *Yakub Sbeh* who was reported last year free from bacilli (since the 8.8.1924) and whose blood had also been negative for the Wasserman reaction (since the same date) showed again in March and August, 1927, the bacilli of Hansen in the nose. His blood remained negative. There were no new physical signs of the disease. I put him at once under treatment. After leaving the hospital he had not reported for a long period, although he was instructed to do so once a month. In December, 1927, his nose and throat were again free from the germ.

Hervont Petrosian has continued to improve. His blood remained negative to the Wassermann reaction, and his nose, throat and mouth continued to be free from bacilli. Although all the signs of the disease have disappeared since 1924 and no new symptoms have ever shown themselves he is continuing the treatment. Hervont works in a smith's shop.

### *III.—Amelioration of the Symptoms.*

#### DESCRIPTION OF SPECIAL SYMPTOMS.

I am happy to state that all cases under treatment are improving. In some cases this improvement is very marked, while in others it is less apparent. Those who come for treatment in the early stages have a comparatively good chance of recovery. A good illustration is Abd el-Muti who was admitted in April, 1927: WR (Wassermann reaction) positive bacilli in the nose also positive. There were few nodules in the face, but marked thickening and brownish coloration of the skin and the extremities. No ulcers of the mucous membranes of the nose, throat or mouth were to be seen. The eyelashes had not fallen out. He was treated very energetically with E.C.C.O. and Gold (*Krysolgan*) and his system was toned up with rich nourishing food and injections of strychnine, bioplastine and arsenic. Since August his nose has been free from bacilli and since June the WR became negative. The nodules have disappeared and the skin has become soft, but he is not yet cured.



The same can be said about several other patients. I think that I am fully justified in stating, as I have done previously, that the symptoms manifested at present by our patients are not at all as malignant as they used to be.

Nevertheless, experience has taught me to be more cautious in pronouncing a case cured. For I believe that although the external symptoms may disappear and the nose and blood become clean for many months, yet the possibility that the bacilli are dormant somewhere in the body must be always kept in mind. This is why I continue to treat patients like Hervont.

There are some cases which seem to be refractory to every treatment. Take the case of *Abdallah Hadj Saleh*, who



THE LEPER HOME.

entered our institution in February, 1925, with many nodules on the face and on the extremities. The skin was thickened, rough and coloured brownish, bacilli +, WR +. Although he has been continually under energetic treatment (E.C.C.O. intramuscularly, Neosalvarsan and Thymulsion intravenously, strychnine subcutaneously and Aioni through the mouth—except for the last seven months) it has been impossible as yet to heal the external symptoms and to get him free from the bacilli. The WR became negative in October, 1925, and has remained so up to now. He gets from time to time new crops of eruptions due to the dissemination of the bacilli. This is proved by the

fact that during the last exacerbation the joints of the fingers became inflamed and formed pus, which contained the bacilli of Leprosy.

An observation of great importance in this respect is that suppurations due to the lepra-bacilli will generally be re-absorbed by the system if they have not yet developed to a large size. Abscesses due to mixed infections on the other hand do not absorb, but must be incised. An incised abscess shows very little tendency to granulate and to heal.

The ulcers of the feet which are due to a supporting bone or which are caused by burns, etc., show no inclination to heal; they suppurate more or less freely for years. This non-healing property is especially marked when the nerves of that region have been attacked by the disease, for the destruction of the trophic nerves changes the normal circulation and nutrition of the affected part. This is why even in cured cases (self cure or cures after treatment) such ulcers are very obstinate.

#### IV.—Treatment.

The old treatment of E.C.C.O. intramuscularly and Aiouni through the mouth has been continued with slight modifications. The patients receive at present two injections of E.C.C.O. per week instead of one. Unfortunately Aiouni could not be obtained for the last seven months. The matron wrote repeatedly and a few weeks ago we received the news that it was being sent; but it did not come. Some patients could afford to substitute for this drug Antileprol capsules.

The discontinuation of the Aiouni had bad results in some cases, who had been taking the same for years; thus Isa Abd, who entered the asylum in July, 1916, and who had begun to improve decidedly since 1920 under the combined treatment of E.C.C.O. and Aiouni shows new symptoms pointing to an increase in the severity of the disease, although he is still receiving the injections of E.C.C.O., but has not been taking any preparations of Chaulmoogra oil through the mouth. This observation points to the necessity of supporting the action of the injections with the oral treatment. The lack of Aiouni led me to increase the numbers of injections of E.C.C.O. per week.

The method of allowing the patients to rest 4-5 weeks after each course (6-8 weeks) of E.C.C.O. injections has been kept also in the last year. In this interval I injected the patients with Thymulsion.

The Gold preparation (*Krysolgan*) has been used very energetically in one case (*Abd el-Muti*). He was given every 6-10 days slowly increasing doses of the drug (intravenously). The result was very favourable, and this improvement was more marked and quicker than what I have observed in any



other case. This patient received at the same time like all other lepers:—

E.C.C.O. intramuscularly, Strychnine and Bioplastin subcutaneously and

Aiouni and (when it could not be obtained) Antileprol through the mouth.

Neosalvarsan was injected from time to time.

Although one is not justified in drawing any conclusion from one case I am inclined to believe that in this case the gold preparation had a destructive action on the lepra-bacilli helping thus to increase the action of the ethyl esters of the acids of the chaulmoogra oil (E.C.C.O.). Krysolgan was supplied to us by the firm *Schering*. I hope to be able to do still more experimental work with gold.

Several other chemicals were tried (Omnadin, Antimosan, etc.) either because they were largely advocated as having more or less a selective action on the etiological cause of the disease, or because they were described as supporting the action of so called specifics. I have found them of little value.

The general tonic treatment was continued this year even in a more energetic way than before. Every patient who was under the specific treatment received from time to time strychnine, arsenic and many also bioplastin injections. Arsenic was replaced in some cases by Neosalvarsan. I must repeat my statement made in previous years that a strong healthy patient tolerates the specific treatment by the ethyl esters of the acids of the chaulmoogra oil much better than a weak one. In the latter cases this drug (E.C.C.O.) causes generally a rise of temperature and a new crop of eruptions. The patients lose flesh; it is natural that such a weak system has to be treated first with general tonics. The specific treatment has to be delayed and when it is begun it must be given very cautiously and in small doses ( $\frac{1}{2}$ -1 ccm) and repeatedly (3, later 4 times a week). The doses have to be increased very slowly. In such cases the oral administration of Aiouni (or any other chaulmoogra oil preparation) has to begin at once with small doses, and increase quickly until the highest doses (of 15, 20 and 25 ccm) are reached. In this way we try to accustom the body to the action of the active principles of the chaulmoogra oil.

#### V.—Scientific Work.

More scientific work was done last year than before. The blood of every patient under treatment was examined for the Wassermann reaction 4 times, in all 82 examinations. The secretions of the nose, throat, etc., were examined for the bacilli of Hansen in every one of these patients also 4 times, in all 86 examinations.



The WR was  
always negative in 15 patients  
always positive in 4 patients (+ + + or + +), and at times  
positive and at times negative in 9 patients.  
In 2 of the last group it was only once positive and 3 times  
negative.

Out of the 82 WR reactions  
37 were + + or + + +.  
39 were negative, and  
6 gave a doubtful reaction.

The results of the microscopic examinations of the mucus  
from the nose and throat for the leprosy bacilli were for  
the whole past year

in 7 cases always negative  
in 9 cases always positive, and  
in 13 cases sometimes positive, sometimes negative. \*

Out of the 86 examinations for the bacilli  
43 times they were negative, and  
43 times positive.

In reviewing the results for the years 1926 and 1927 we  
find that 6 cases were all the time negative for the bacilli  
and 4 patients had all the time the same (=). All other  
in-patients gave different results (+ & -) or have not been  
long in the home.

In analysing in the same way the results of the WR for  
the last two years we find that 7 gave all the time a negative  
and two a positive reaction.

A study of the above described facts proves clearly the  
correctness of my statement that the patients are decidedly  
improving.

Twice sections of the skin with nodules were removed for  
histological examination. In no one could the bacilli be  
detected. One case is especially interesting: *Nahum Ibrahim*,  
a Jew, admitted in March, 1927, showed many nodules on the  
face, and on the upper and lower extremities. The face was  
disfigured and the skin thickened and coloured dark brownish.  
Owing to his weak and anæmic condition, he was put on strong  
tonics. The E.C.C.O. and Aïouni were administered slowly  
and steadily. The disease was checked and several of the  
nodules disappeared. As soon as large doses of the E.C.C.O.  
were given he got lepra-fever with eruptions. I have already  
described this lepra-fever at length in my article "*Die Lepra  
in Palästina*," which appeared in the "*Archiv für Schiffs-  
und-Tropenkrankheiten*." A piece of the skin was excised and  
examined in the pathological laboratory of the Rothschild  
Hospital. Prof. Gatzova could not detect any bacilli. This  
fact proves the statement laid down by me that lepra-fever  
following an energetic treatment with chaulmoogra oil is due  
to a toxæmia and not to a bacteraemia. This fact proves at



the same time that the drug used had a decided and beneficial influence on the bacilli of Hansen. In destroying them the liberated toxins flood the blood.

In two cases (*Djamal* and *Abdallah*) the pus which developed from the dissemination of the bacilli in the body was aspirated aseptically and sent for microscopic examination. In both cases the pus came from articulations (from the knee-joint and the phalangeal articulations respectively). The bacilli of Leprosy were found in each specimen. As both cases were under energetic treatment it is difficult to say in which cases the chaulmoogra oil will destroy and in which it will stimulate the bacilli. The following short description of these two patients may throw light on the question. Both suffered from the nodular type and manifested very advanced symptoms. There were few external signs but the general examination led to the conclusion that the system was completely contaminated: severe articular inflammations, repeated attacks of lepra-fever, always combined with new crops of eruptions, etc. They recovered only very slowly from these exacerbations, and the erythamalike eruptions took a very long time to disappear. I believe that both of them belong to that type of leprosy caused by a very strong systematic contamination.

The affected knees of *Djamal* were X-rayed. The bones were found to be normal and not affected. The inflammation was primarily in the bursae. In this case as well as in the case of *Abdallah* the pus was absorbed slowly and the swelling subsided. Infections of the joints and of the bursae are not an uncommon manifestation of the disease, and it always points to a certain degree of malignancy. A chronic and severe nephritis complicated the case of *Djamal*.

The leprosy symptoms of the mouth, throat, larynx, nose and ear were studied by Dr. Salzberger. His results will appear shortly in a medical paper.

As in previous years the Senior Medical Officer of the Public Health Department (District of Jerusalem) has published a great part of my Report for 1926 in his *Annual Report*.  
*VII.—Relation to the Health Department.*

I am very glad to report that the relations of our institution to the Public Health Department, the different hospitals and to the medical profession have been in every respect very cordial. The Bacteriological Laboratory of the P.H.D. has extended to us every possible help free of any charge. Our home owes to the Director of the Laboratory and to his staff the deepest thanks. The Subdirector of Health has followed most of the cases who had left our asylum, he has ordered that their blood and the secretions of the nose, throat and mouth should be regularly examined, and has kept me informed about the results. We have complied with all requests and wishes of the Senior Medical Officer of the Public Health Department.



The dermatologists of Palestine held in the autumn, 1927, a conference in Jerusalem. They were taken over our institution, the cases were demonstrated and our methods of treatment and the results were explained.

*VIII.—The Spirit of the Patients.*

I am happy to be able to report that the spirit prevailing among the patients is a very good one. They live in peace and friendship with each other and they love and honour the sisters and the physician. They have begun to help the sisters in some of the work. Although we are still unable to regulate their daily work, they appreciate the care bestowed upon them and try to show their gratitude by working here and there. Not one of those who left the institution was expelled for bad conduct. Every time a patient left the hospital it was reported to P.H.D.

Four patients who had left the home (one in 1926 and 3 in 1927) are still under treatment. They come to the institution to take their injections. Two come once a week, one reports every 4-5 weeks, and the last comes irregularly.

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**Matron's Report.**

The thing that stands out most prominently in the past year is the earthquake. It showed how everything could come to an end in a moment but for God's gracious care. It took a long time for the minds of our people to settle down again, and the repeated little earthquakes kept renewing their excitement. It took still longer to get repairs done; for the workmen could not cope with all there was to do.

The chief fact that strikes us in our work is that we have had to do without Aiouni oil. We heard months ago that a supply had been sent off, and the joy of the patients was great; but we are still waiting for it. One can see that some of them are losing ground for lack of it, although we keep up the injections and other treatment. The maker used to live in Switzerland, but has removed to France, and he writes that so many difficulties are put in his way by the Government that he has been almost driven to give up making it.

We are able to record one more case free from bacilli. Abd el Muti, when he began to make very marked improvement went home to look after his estate, and also to show himself, so that his relations might see that there was a prospect of healing; for the people do not believe it possible, but regard a leper as dead. When he came back he had to go through all the distress he had gone through the first-time—separation from those at home, worry about his estate, nothing to do. He became really ill again. Even the Arab words of comfort, "Everything comes from Allah," failed. The only



thing that helped was the promise that if the next examination showed no bacilli, he might go home. He promised he would carry on the treatment at home, and come to be examined once a week. When the time came for him to be dismissed, his gratitude was unbounded.

I have begun regular work with the patients in the garden. The results have been unexpectedly good. We have repaired walls and cleared away stones. One finds again and again that they think they are sick folk, and that sick folk don't work; but I keep telling them that we are not working like people in full health. All the same, when I have compared them with the workmen who have been about the premises, who don't do a stroke of work they need not do, I have been pleased with the comparison; for, if one says to our patients, "Now we will do this," they do it at once and often with real pleasure.

Now I come to the occupants of the beds.

*Harrogate.*—Ibrahim el Masri had this bed; but he entered the Home too late. He could seldom even get up. At first he was impatient and even impudent, but in time he became patient and thankful for every little service. He died at the end of May. The present occupant is a contrast in every way, a bright little girl of about eleven, the cousin of Dahudijeh. Her mother died some years ago, and she has had to take her place at home. Her eyes, are bright except when she talks about home, and they fill with tears as she relates how her mother on her deathbed committed each member of the family to her care, and talked over with her what she would have to do. You should have seen her delight when she received a doll at Christmas. Ever since it has gone to bed with her and got up with her. She helps us in the house, and does her work neatly. We hope she will soon be cured.

*Southport I.*—Hadbah was so ill for two months in the early part of the year, that she seemed unlikely to recover. The disease appeared to have been arrested, when her knee got so bad that it had to be lanced. She was a model of patience. When visitors came she would pour out such a flow of words in praise of us that one was thankful most of them did not understand Arabic. Her hands gone, her feet crippled, a leper for more than a generation, wandering from place to place without a home, yet she never complains. She says she is over a hundred years old; but these people seldom know their ages. It is wonderful how much she can do with the stumps of her arms. She bandages her feet twice a day, and we let her because it gives her something to do. She can't read, being a woman—few men even can read—so she talks, and hobbles about, or sits in the sun, when the weather is fine. The day is never too long for an oriental.

*Southport II.*—Ibrahim el Ali is usually called "Sheikh."



He can read and write, and knows more than the rest. He has a bad place on his foot, which causes him a lot of trouble. He was almost the last who consented to come to morning prayers. I had almost given up hoping he would come, but found he only needed asking once more. He is skilful in building walls, but can't get about very well on account of his foot. However, there are others who can do the running about.

*Mayfield.*—Abd el Latief, the Friendly Servant. A curious name. It makes one wonder whether he is what the name implies. Well, he does nothing. No wonder, for he is blind, and it would be wrong according to the Arab views to expect such an one to do anything. When he came here at the end of 1924, he was in a miserable state. He has got well and strong. If he were not an oriental, he would wish to do something, if only to pass the time. He is a strict Moslem, and for a long time refused to attend prayers, even after his brother had begun to do so, of whom I had not expected it. Now he comes every day, for which we thank God, for it proves that prayer is answered.

*Bethany.*—Mohammed el Arabi, i.e., the Bedouin, is a real boy, though he has shot up very tall. He has taken great pains to learn to read, but is not fond of work. He is supposed to sweep the court. He has been told several times that it was not done properly. At last I took the broom and began to do it myself; but that was too much for him. He begged me not to be angry with him, and it should always be done properly. We sometimes call him the Canaanitish woman; for, when he wants anything, he gives one no peace till he gets it. He has been learning to write, and makes endless blots, notably in his exercise books, which one says nothing about, as that is his own affair, but also on the floor, which we have to speak about, as that is also our affair. But he is a lovable lad.

*Peace of God.*—Hassan's health has been better than it was the year before; but he is stubborn and conceited and so creates trouble for himself. He likes to have something to do and we have taught him to knit; but he has to be careful even with that, because his elbows are bad. He has learnt to read here, and thinks he knows the New Testament well. We will pray God to open his heart to the truths contained in it.

*Leamington.*—Mahmud Saade came to us too late to hope for much benefit from treatment. His chest is affected, and his voice is hoarse. He is a good patient. When we went to Jaffa, he had a swollen knee, which got much better after sea-bathing. He used to look after the sheep, while others were at work; for he could not join the rest, because if he exerts himself his chest gets worse. Besides his hands are



too stiff to do much. He has no wish to learn to read.

*Clifton.*—One could write a great deal about Isa, all he does and the things he makes. He is one who must be handled with kindness, but one must keep a tight rein. He came to morning prayers from the first. At one time he thought he would like to be a chauffeur; but then he realised that, though he might quickly learn to drive, he could not repair the motor if anything went wrong. His next idea was to be a painter, and earn money, and buy—What? A motorcycle. That seemed the thing most worth possessing. Just now he is suffering from lack of Aiouni. His hands are worse, and he has pains in one of his feet. He is too manly to complain, but one sees that it worries him. One can only lay the need of each before the Helper of all.

*Come unto Me.*—Helue el Diwanijeh has been poorly and very restless in consequence. It is her own fault; for, when she was a little better, she would go and get married. Now that she has got into this state again she comes back to us. Her fellow-patients have been kind to her; but she is not easy to live with. She has become blind, and the blind are somewhat suspicious and inclined to think that people don't care for them enough. If only for this reason one would wish to show her special attention; but she is also a soul entrusted to us, and, when one thinks what God has given us from childhood up, which this poor Arab woman has never had, it is easier to be patient with her. And God loves her as he loves us.

*Two Friends at Taunton.*—Abed always gives us pleasure. His growth has been arrested by sickness, so that, though he must be more than twenty, he looks no bigger than a boy of ten or twelve. When he got well he wanted to be a shoemaker, and we got him a place at the Syrian Orphanage. He would not have been able to remain there long in any case and wondered what would happen then; for, though lepers are cleansed, few believe it. He went to work every morning with his basket of food on his arm, and came back to the Home at night, happy in his work. All went well for a while, and then at one of his periodical examinations bacilli were found, and we had to tell him. He was very sad about it, but said he knew we felt it as much as he did. So he is back in the Home altogether, and makes himself useful in any way he can. He misses his work, though he is learning to read and write.

*Blackheath and Lee I.*—Kasim is a young man who tells me several times a week how well-off he is, and how thankful. Once he was telling me he had done everything that was bad except lie. I said he ought to thank God for making him ill, and he replied: "Yes, I deserved it." He is very attentive at prayers, and often, when he is helping to fold the sheets,



talks about some passage read. He likes to hear us Sisters sing hymns, and will sit there reverently and then ask for one more. He is on the way to being cured, and has resolved, when he is dismissed, to go on taking medicine at home. It is he who is teaching the others to read and write. At home he had grown up in the idea that other people existed to serve him. We hope he has learnt here that men should serve one another, and that therefore he also is to serve others.

*Blackheath and Lee II.*—Hanun has been almost helpless for more than a year. His is the worst case we have. He was the only one who did not stir when the earthquake happened, and stayed in his bed, when all the others insisted on sleeping outside. He was already an old man, when the disease took him, and in such cases there is not much hope. He kisses our hands when we give him a sleeping-draught.

*In Memory of Henry Johnson.*—Harand is our only Christian, and we regard him as very specially entrusted to us. My first visit every morning is to him, and we have a quiet time with God together. May God preserve him in his simple faith! He has been free from bacilli for two years. On Boxing Day he brought his employer, who is also an Armenian, but speaks English, to see our Xmas-tree. He declared himself quite satisfied with Harand. Armenians always want to get on and these two are no exceptions. The master is going to enlarge his workshop. For some time Harand has learnt a Bible story by heart every day, and I hear him say them on Sunday evenings, and in this way we have a little concluding service every Sunday.

*North-West London.*—Muhammed el Samui is the brother of Abd el Latief. They entered the Home together, and have the same form of leprosy. He has grown, and one sees how he improves under treatment. At first his eyes did not seem to be affected; but sometimes he has had sudden twinges of pain in them. The English oculist kindly treats our patients in his clinic, if there is anything he can do, and Mohammed often goes to him.

*Christ Church, Westbourne, Bournemouth.*—Dahudiejeh has company now; for she and her cousin hold together like sisters. One evening, when I went into their room, they were lying together on a bed singing an Arab song so sweetly that I asked them to sing it again. Their voices blend well. I had intended to teach them to sing a Xmas hymn, but it was impossible. Now that we have a harmonium in the prayer-hall, it may be easier to do so; at present our people seem unable to sing anything but their own sing-songs. Dahudiejeh was very ill with influenza before Xmas, but was well again in time for the Xmas-tree service.

*St. John's Church, Boscombe.*—Joseph is a good sort, and gives no trouble. He has improved again. He would



have been a good deal better by now if he had not taken a fancy to get married, and so left us for two years. The disease made giant strides, when he ceased to take medicine. Now he is better again; but one can't take away the scars. He regards wash-day as his special business, and then he sticks to the work till it is done. Since we have been without Aiouni, his knee has got worse; but he is always ready to help if he can. One day Sister Ida was just going to move a bed. It was Friday, the Mohammedans' sacred day, and there was nobody at hand to help her. Just then Joseph appeared. "Who has sent you?" she asked. "God has sent me," he replied at once. "I felt I must come in, and now I know why. I had to come to help you."

*Burton-on-Trent Auxiliary.*—Hassan, Abu Hamra, has his father's name tacked on to his own to distinguish him from the other Hassan. He was present at a Xmas celebration for the first time in his life last year. He is very much under the influence of Sheikh Abdallah. One would like to win children while they are young; but Arabs cease so early to be children; and yet they remain children in some ways when they are grown up. Our work is imperfect, even when we have done our best, and we have to leave it to God to finish.

*Women's Missionary Society, Bethlehem, Pa.*—Sheikh Abdallah feels himself above the rest. He would like to have a servant to wait on him, and he usually succeeds in finding one. After all it is part of the Arab's theory of life, that he counts for most who does nothing. He is a strict Moslem, naturally, being a sheikh. At first he did not come to morning prayers, and did not like to see others come; but could not say much, because Abd el Muti, the rich man, came, whom he and all the rest looked up to on account of his wealth. He said he would not come, as so many did, just to please me; but, if he came, he would come to hear the Word of God. Well! at last he came, and I am glad! for the Word of God has power to change the heart. And one saw a change in him, when he was ill in the summer, and asked Pastor Kurban to hold the meeting in his room. He is one who often raises some objection to what the Pastor says; but that only shows that he pays attention, and the Pastor has a way of keeping on good terms with him. He had influenza before Xmas, but was well again in time to join our Xmas celebration.



## **TANGANYIKA** (Unyamwezi).

### **REPORT FOR THE YEAR 1927.**

**I**N April the Superintendent, the-Rev. N. H. Gaarde, left the field with his family for a well-deserved furlough. His duties were divided between Dr. Keevill and the writer of this report. It cannot be denied that I undertook my share of the responsibility with a heavy heart, as I was entrusted with the pastoral side of the work. It was a great help that I was allowed to accompany the Superintendent last year when he visited the various stations, and so to become acquainted with the work and the people.

**Urambo.** Urambo has given trouble during the year. The report of 1926 noted that we were losing ground there, and we heard also that Yohanes Malima, who was in charge of Urambo, had been unfaithful in his work. In January the matter was investigated by Mr. Gaarde, who had sent for Yohanes and some of the other helpers. It was found that he had neglected his work to such a degree that he deserved to be dismissed. He was admonished earnestly and taken on again rather on trial, as we had nobody to take his place.

Urambo was visited in June. It is not with pleasure that I recall the experiences made during the nine days I spent there. I was in some ways prepared, as news had reached me before I left Ipole, that things were going wrong. One of the helpers had asked for permission to retire from his work because he had got tired of working under Yohanes. Investigations were made on the spot, and all the helpers and church elders were heard. It took a long time, as one had to listen to all that they had to say, relevant as well as irrelevant things. After that one had to compare the stories told by the various persons and try to find out the truth. The results of the investigation were: (a) that Yohanes had not improved, but was going on in the same way as before; (b) that all helpers and church elders were opposed to him and demanded his dismissal, otherwise they would retire and the work at Urambo would be ruined entirely. Yohanes was discharged, and I promised to look for another man from one of the other stations to take his place.

The two out-stations at Kivimba and Kagongo were inspected. Kristofer Kazwika at the first mentioned place was doing his work in the right spirit, as far as I could judge from what I saw and heard. That could not be said about the men who were working in Kagongo. They were to have moved to Kagongo at the beginning of the year, but they were



still living at Urambo and went to Kagongo three or four times a week. No wonder that no progress was to be seen. Here I should like to quote a few sentences from the diary of 1925 referring to a visit to Kagongo. "It is the poorest out-station we have at present. There is no school-house built as yet. A few pools mark the place where they intended building. They are keeping school, holding services . . . . under a mangotree." It was almost the same this year. The people were told that this work would be given up because they had failed to show their interest. The work was, however, not given up at that time. The next day the chieftainess Kivete paid me a visit. I told her that I intended to close the "school" at Kagongo. She was not pleased to hear that, and assured me definitely that the school-house would be ready in a month, if not we could close it. I agreed and the two teachers moved to Kagongo.

On the 19th a young man from Kivimba and two children were baptized after the morning service. In the afternoon Holy Communion was celebrated with forty-one partakers. One did not wonder that the state of the congregation was not good. One remembered the words, "they were scattered abroad, as sheep having no shepherd."

As we failed to find a man to take Yohanes' place the young Urambo helpers were left alone. In November they came to Ipole to report about their work and what had happened since June. I learned that the chieftainess had not kept her promise with regard to the school-house in Kagongo, therefore it was decided to close this post and withdraw the teachers. They also told me that Yohanes was counteracting them in every way, and telling the chieftainess lies about them. The consequence of this was that she threatened to punish them. They told me also a little story which shows how big the difficulties are for the Christians in general and for the teachers in particular. There is a custom among the Vanyamwezi known as "the putting out of fire." At certain times, for example if crops are poor or rain insufficient or an epidemic visits the country, the chief orders all fires in the country to be put out. The chief employs a medicine-man to light a new fire at his residence, and this new fire is then carried from village to village and all have to get new fire from that made by the medicine-man. This happened at Urambo a few months ago, but some Christians refused to comply with the order of their chieftainess, thereby incurring her severe displeasure. She sent for Kristofer and asked him whether he or she was the chief of the country! It is easy to understand Kivete. "The putting out of fire" is a communal affair, an order of the chief to all his subjects. If somebody refuses to obey, he will always be regarded as a foe of the chief. No wonder, therefore, that Kivete regards

the teachers and Christians as people who are opposing her and the welfare of her country. During the last rainy season the same custom was followed here in Uganda, but our chieftainess issued instructions to her sub-chiefs that the Christians were not to be forced to comply against their will. Kivete would possibly have done the same if there had been more Christians in her country. The time has come to decide as to the future of Urambo.

**Tabora.**

When going home Mr. Gaarde stayed a few days in Tabora and held services on Good Friday and Easter Sunday. Holy Communion was celebrated with seventy-eight partakers. After my visit to Urambo I stayed there for a few days and held a service at which twenty-two adults and thirteen children were baptized. I was sorry that Mr.



MRS. KEEVILL AND HER PUPILS.

Gaarde was not able to take this service as it was very difficult for me owing to my poor knowledge of Kisuaheli. Another visit was planned for Tabora and Usoke in November, but had to be postponed. Our evangelist Isai Maganga, who had been in charge of the work in Tabora since 1922, caused some disturbance in the latter part of the year. It would lead too far to tell much about his doings. Suffice it to say that he had spoilt his good name and made himself impossible in his work for the time being. It was not easy to find another man strong enough both mentally and spiritually to take his place. Mose Muhozya, one of the helpers from Ipole, was appointed, as we could not find a better man.

The work amongst the soldiers has been carried on in the usual way. It was a loss to this work when Sergeant Paul James Zombe was transferred to another place at the



beginning of the year. Before he left Tabora he gave over his work to Yeremia Nyirenda.

During the last five years we have not been able to do much for Tabora. Now the C.M.S. have cast their eyes on this big town. One of their missionaries comes up from Kilimatinde one Sunday every month to hold a service for the Europeans in the morning and one in Kisuaheli in the afternoon. At present it is not easy to say what will happen with our work there.

**Kitunda.** On August 6th I arrived at Kitunda. All the teachers but one had turned up to welcome me, and I was glad to see them together; for I should have had to send for them, because there was a question to be settled before visiting the out-stations, namely, whether the candidates for baptism should be baptized or not. It is a question whether it is right to go on baptizing people in Kiwere as long as we cannot do more for them than we do at present. I came to Kitunda with the intention not to baptize adults this year. However, after a conference with the helpers and renewed consideration and prayer I changed my mind. I was told that many of the catechumens had been instructed for a long time, some three or four years, and had not got tired. Some were not at home last year when others were baptized, and therefore, the helpers did not think it right to keep them back from baptism for another year. It was, therefore, decided that those who were ready should be baptized.

The case of Yonatan Mkombe was also discussed the first day in Kitunda. He was the helper at Chadodwa but was dismissed in March because he had married a second wife. In May he came to Ipole and I tried to help him back on to the right way. I thought he returned home with the intention of putting things straight again. Now I learned that he had done nothing in that respect and did not intend to let the second wife go. But that was not all that I heard. Last year a man at Chadodwa was excluded from church membership because he had divorced his wife. This man told us last year that he wished to divorce his wife because his mother did not like her. This was, however, not the real reason. His wife had been unfaithful and the tempter was the helper Yonatan. A short time after the wife had been divorced Yonatan had paid the bride-price and married her! I was grieved to hear that. During the three weeks I stayed in Kiwere I saw Yonatan several times and tried to help him together with the elder helpers. He saw his sins and sometimes he wept like a child, but he could not or would not get loose from this woman. The last news about Yonatan is, that he has gone to the coast with her.



The out-stations were visited from the 9th—17th, two days being spent at each place. Yohanes' Kipamila, who is in charge of the work in Kiwere, accompanied me, which pleased him as well as myself, very much. He was of great help to me. The schools were inspected, the candidates for baptism examined, special Christian meetings were held and the usual "speaking" with a view to Holy Communion took place at the various places. At Ipembe there are only a few people left, most have moved to the new settlement, called Matuli. They have got real good church elders at this place and the spirit was good. Hiyobo Nandu is one of our best men in Kiwere and he had done his best to help Yonatan Mkombe back on to the right way. In Chadodwa, Elia Maula has carried on the work alone since Yonatan was discharged; but he is not strong enough to be alone, therefore, Gottlieb Sitima from Kitunda was asked to take Yonatan's place. At Mkombwe we found a man to help Yohanes at Kitunda. On the whole the visit to the out-stations was encouraging.

When we returned to Kitunda from the out-stations, the teachers came in for a three days' "course," which they had asked for. They wanted to be encouraged and strengthened in their work as the powers of darkness are counteracting them. There was much to talk about, and there were many questions to be answered. We read together the 1st Epistle to Timothy, which gave them many hints as to their pastoral work.

The last week passed quickly with its meetings, examination of candidates for baptism, "speaking" and preparations for the following Sunday. On Friday night the people from the out-stations came in. On Saturday there was a crowd all day around the house, for many names and birthdays, etc., had to be entered on the register. Sunday, August 28th, was a busy day. After the service fifty-eight adults and twenty-nine infants were baptized and four young people confirmed. About 1 o'clock three marriages were solemnized, and three hours later Holy Communion was celebrated with about 150 partakers. It was too much for one day, but it was difficult to divide the work for two days on account of the people from the out-stations. Three weeks are not enough for a visit to Kiwere. The congregation has been growing every year and it means more work for the visitor. Monday morning at sunrise we had the usual farewell-meeting, which was very well attended. Immediately after the service I set off. May the Lord of the harvest soon give us a missionary for that congregation of 517 members!

**Usoke.** Usoke was visited once by me, and the three out-stations inspected. Stefano Kasele at Vuyumbu received an assistant at the end of 1926, Lotto Maya from Urambo, who was supplied to be in charge of the



school as Stefano was not able to run a school alone. The work went on all right for the first months. Many pupils were on the roll. After three months, however, the attendance dropped off to one fourth. Lotto has never had any training and had no experience in teaching, so he may have failed to interest his pupils. At any rate, it was decided to close the school and transfer him to the Sleeping Sickness Camp, also called Tabora Ndogo, where a helper was needed. There he will be working with Paulo Kwiyaamba, who is a good teacher, and it is easier to supervise their work from Usoke. The church-house was opened in the middle of May, but it was not till August that they were able to start regular school work.

On June 5th two young men from Vuyumbu and two infants were baptized. In the afternoon Holy Communion was celebrated. It is stated in the station report that the services were not so well attended as they ought to have been. On the other hand the missionaries were pleased to see the willingness of the people to bring gifts for the poor on the Harvest Thanksgiving Festival. The crops were better at Usoke, as in most places, than they had been in previous years; but in consequence of good crops, at Usoke as in other places, there was much beer-drinking, which resulted in fighting, so that not less than fifty cases of maltreated patients were brought to the Usoke dispensary from the native court. It is a question how we are to counteract beer-drinking. We can forbid the people who live at the stations to brew beer, but then they can go somewhere else to drink. We can forbid all Christians to drink beer, as some Missions do, but do we do much good by that? The better way is to show them the bad fruits which come from beer-drinking and not to tire of telling them that these fruits are not fruits of the Spirit, and should not be found on a tree in the Lord's garden.

We are able to report real progress as to the Carpenters' Training School at Usoke. The alterations foreshadowed in the report of 1926 were carried out and the Government grant of 50 per cent. of the costs was paid to the Mission. During the year we applied for the Government grant and received it. The Government has shown its willingness to help the Mission, and our concern must be to bring the apprentices up to the required standard. There are now twelve apprentices and it is necessary to employ a native instructor to supervise the smaller boys. Arrangements have been made with Anton who was employed by the Mission in the Sikonge work-shop before the war. Mr. Nielsen had some trouble in getting him set free, as he was working for the Sultan of Unyanyembe. One of the Usoke teachers gave instruction in the three "R's" to the younger boys in the latter part of the year.



The out-stations were visited from the 9th—17th, two days being spent at each place. Yohanes Kipamila, who is in charge of the work in Kiwere, accompanied me, which pleased him as well as myself, very much. He was of great help to me. The schools were inspected, the candidates for baptism examined, special Christian meetings were held and the usual "speaking" with a view to Holy Communion took place at the various places. At Ipembe there are only a few people left, most have moved to the new settlement, called Matuli. They have got real good church elders at this place and the spirit was good. Hiyobo Nandu is one of our best men in Kiwere and he had done his best to help Yonatan Mkombe back on to the right way. In Chadodwa, Elia Maula has carried on the work alone since Yonatan was discharged; but he is not strong enough to be alone, therefore, Gottlieb Sitima from Kitunda was asked to take Yonatan's place. At Mkombwe we found a man to help Yohanes at Kitunda. On the whole the visit to the out-stations was encouraging.

When we returned to Kitunda from the out-stations, the teachers came in for a three days' "course," which they had asked for. They wanted to be encouraged and strengthened in their work as the powers of darkness are counteracting them. There was much to talk about, and there were many questions to be answered. We read together the 1st Epistle to Timothy, which gave them many hints as to their pastoral work.

The last week passed quickly with its meetings, examination of candidates for baptism, "speaking" and preparations for the following Sunday. On Friday night the people from the out-stations came in. On Saturday there was a crowd all day around the house, for many names and birthdays, etc., had to be entered on the register. Sunday, August 28th, was a busy day. After the service fifty-eight adults and twenty-nine infants were baptized and four young people confirmed. About 1 o'clock three marriages were solemnized, and three hours later Holy Communion was celebrated with about 150 partakers. It was too much for one day, but it was difficult to divide the work for two days on account of the people from the out-stations. Three weeks are not enough for a visit to Kiwere. The congregation has been growing every year and it means more work for the visitor. Monday morning at sunrise we had the usual farewell-meeting, which was very well attended. Immediately after the service I set off. May the Lord of the harvest soon give us a missionary for that congregation of 517 members!

**Usoke.** Usoke was visited once by me, and the three out-stations inspected. Stefano Kasele at Vuyumbu received an assistant at the end of 1926, Lotto Maya from Urambo, who was supplied to be in charge of the



school as Stefano was not able to run a school alone. The work went on all right for the first months. Many pupils were on the roll. After three months, however, the attendance dropped off to one fourth. Lotto has never had any training and had no experience in teaching, so he may have failed to interest his pupils. At any rate, it was decided to close the school and transfer him to the Sleeping Sickness Camp, also called Tabora Ndogo, where a helper was needed. There he will be working with Paulo Kwiyaamba, who is a good teacher, and it is easier to supervise their work from Usoke. The church-house was opened in the middle of May, but it was not till August that they were able to start regular school work.

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The year 1927 was a busy one for Mr. Nielsen and his boys. Besides the building operations many orders were executed. A timber shed is planned to be built in 1928.

For Miss Jensen and the school children it was a noteworthy event when they could move from the church into the old work-shop, which had been divided into two rooms. The old store-room consisting of two small rooms also belongs to the school. Benches and tables for forty-five pupils have been provided.

Up to September Miss Jensen had a trained native dispenser to help her in the dispensary, but he was not reliable enough when left alone for a long time during Miss Jensen's illness in July. Later on he left the dispensary and she began to train three girls and a boy. The number of patients has been increasing from year to year. The statistics of patients and treatments are not complete this year; but the fact that 2,286 injections were given tells a little about the work. Shs. 220/20 were received from the natives.

**Sikonge.** The condition of the congregation has been good as far as one can judge. They have also been spared quarrels and rowdyism due to beer-drinking. On the whole the people have realised their financial obligations to the Church. The congregation received a great blow through one terrible affair, when one of the members killed his wife, and was himself ultimately captured and received sentence of capital punishment. This dreadful tragedy has shaken more or less all our converts in Unyamwezi and has become a warning to many of them.

Shortly before the Superintendent left he was able to baptize twenty-eight adults and six children at Sikonge and four adults and one child at the out-station Mazinge; also Holy Communion was celebrated. Later on five more were received into the Church by baptism. The out-stations at Mivono and Kipanga were visited by me in October. At Kipanga thirteen adults and two children were baptized. A communion service was also held for the Christians living in those two places.

Two more outposts were established during the year, namely at Morogoro and Mkolye. The people at the first mentioned place are Ugunda people who were moved on account of sickness from the western side of Ugunda to the new clearing made some four to five miles from Sikonge station. In April they started building a little church-hut, which was ready in a month's time, and the work was commenced. This post is served by the Sikonge helpers, and only catechetical instruction is given. The start at Mkolye was much more troublesome. The people had promised to build a school-hut and



houses for the teachers, but were not very keen on keeping their promise. At last after many difficulties, a small preaching-place was got ready and a house secured for the teacher. In December he moved up there, and will carry on catechetical instruction only for the time being.

Sikonge also provided better school accommodation. The old carpenter's shop was repaired and a partition wall put in, and this made a nice school-house consisting of one big room and a smaller one.

The most notable event of the year was the building of the Teachers' Training School, which is on the lines of a small model village. An old European dwelling-house was demolished and the materials were used for the school. It is a nice little village with the teacher as headman. The school was started in November, 1926, with ten boys. The first year did not pass without troubles. Three of the boys left the school after they had spent their holidays with their relatives, and only one could be found to take their places. The experience made with the teacher has also shown us that he will not be able to bring the boys up to the standard of second-grade teachers. If we are to reach the standard we are aiming at, the school must have more European help.

A year has passed since Mr. Pedersen arrived at Sikonge. He writes that it has been a year full of new experiences and lessons, and he has learned a little of how difficult it is to understand the ways and language of the people. Repairing the old work-shop and the building of the T. T. School showed him that a missionary's work is not only preaching and teaching. These building operations gave him an opportunity of learning what the people are like in daily life.

#### **Ipole.**

Ipole has erected a new dispensary. The little hut put up in 1924 had been found to be much too small. The new house, which was built of the bricks from two old ones, has proved a great boon. The statistics show:—

New cases	...	...	...	...	1,731
Attendances	...	...	...	...	13,976
Intramuscular injections	...	...	...	...	501
Intravenous injections	...	...	...	...	67
Received from Natives	...	...	...	...	Shs. 126/66

In May Miss Larsen started training two girls for the dispensary work, which gave her much pleasure. She writes that maternity work has also begun to develop; many calls for help were received during the year. But it is not all satisfactory help that one can render, owing to the insanitary and primitive condition of the people. As it is now, it is pioneer work, but the time may not be long before they will have their own trained midwives.



A great work is done every year from the hospital at Sikonge (vide Dr. Keevill's report) and the dispensaries at Usoke and Ipole. How many thousands of people have been treated there out of love to Christ during the past five years! How much work has been done at these three places to undermine superstitions and the belief in the old charms! As to the fruits of this work it would be worth while to ask the helpers at the out-stations. Thinking about the various branches of the mission-work one remembers the word of the Apostle Paul to the Corinthians, "The body is not one member, but many."

The Ipole Report tells about three festival days—Easter Sunday when most Christians came in from the out-stations for the celebration of Holy Communion; October 16th when the new church was dedicated; and November 20th when seventy-two adults and fourteen children were baptized and one girl was confirmed. It tells also about the promising work done by Lukas Masamalo in Milala and Ipako, which was commenced in 1926. A noteworthy event was the visit of the Superintendent of education of the Tabora Province. He inspected the Ipole day-school and three of the out-schools. On the same occasion he inspected also the Sikonge school and the out-school at Kipanga. At the end of 1926 we were invited to send our teachers, two at a time, to spend a month at the Tabora Central School for the purpose of witnessing actual teaching. Ten were sent in during the year, and we are grateful for this help. Among other things they learned to see how far behind they are. But it is also a matter of fact that they came back to their work with new inspirations.

The new scheme of paying Congregation Assessment in cash rather than in kind has been introduced at all the stations but Kitunda, and seems to have met with the approval of the Christians. During the financial year Shs. 691/55 were received.

The past year brought disappointments as to some of the helpers and the work in general, and many plans could not be accomplished. But all of us also had many encouragements in our work which told us that it is not in vain. The increased number of patients who came for treatment tells us that they had confidence in the missionaries. The number of adults, 184, who were baptized during the year shows us how the people respond to the Gospel presented by us and our native co-workers. We have abundant reason to thank God and take new courage.

Moravian Mission, Ipole.

January 24th, 1928.

S. H. IBSEN.



## REPORT OF MEDICAL WORK.

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For the greater part of the year the practice of medicine and surgery has been of necessity almost a minor portion of my work, so varied are the things one has to do or get done. Recently, in a conversation with one who was a comparative new-comer to the country, an Education Officer, I was struck with the remark that one of his first impressions was the fact that practically everyone must be busy "doing something" leaving little or no time for solid thinking, or any opportunity to "be still." I myself felt almost guilty, though only through force of circumstances.

But in spite of the other "many things" the actual amount of medical work has been considerable as shown in the statistics. Out-patients and attendances have been considerably more than in any previous year, but in-patients shew a decline due largely to the decline in fresh cases of sleeping-sickness, which were about twenty less than in 1926. Major surgery still plays only a minor part in our work, but even there the number of operations is double that of last year, and all without exception were successful.

The quarterly reports have noted the improvements made in the hospital, such as the putting down of brick floors in some rooms, and the opening of a new out-patients' room for women. No big schemes of addition have been undertaken, but next year we hope to build more "wattle and daub" huts for in-patients.

The native staff has changed a little. Our second dresser, who has been with us just over two years, has obtained through us a post in Tabora Government Hospital. He is still a lad of only seventeen, but we hope he will do well in his new post. We have taken on another lad of about eighteen years of age. He was brought to us some eighteen months ago, having spent all he had on porters to carry him here. He was in a shocking condition; dirty, neglected, and with a horrible ulcer on one foot. His stay became so prolonged that he seemed almost an institution, but he took the opportunity to improve on the smattering he already had of reading and writing, so that now he can read and write fairly fluently. As soon as his foot allowed him to walk he obtained work fetching wood and water for the Hospital, and he also joined the classes for Christian instruction. He worked hard, and his condition improved tremendously. Unfortunately, an injury received during his work necessitated the amputation of part of his right forefinger, but still he persevered with his writing. Finally he asked to be "taught medicine" and as we were in need of another man I could hardly refuse



his request. So that we still have two native assistants. The last quarterly report mentioned the innovation for Sikonge of adding to the staff two local girls, to be trained by my wife. So far they have done their work satisfactorily. Here I must express my indebtedness to my wife for undertaking this work and for her loyal support in hospital work in general. As I mentioned in my last report, we really need a trained nurse to take charge; there are so many and desirable things that have to be left undone.

The Government intend to open a Dispensary at Kitunda, and as they need a local man for this work they applied to the Mission asking for a suitable candidate. Our dresser, Marko Lukala, of Kitunda, was obviously the right man for the job, as he had had already nine months instruction and a year's practice. So he was instructed to apply for the post, which he did; but so far we have heard nothing further from him. It will be more satisfactory from the financial point of view for him to be doing precisely the same work but in Government service.

The teachers of three out-stations have again been supplied with simple drugs and dressings for the treatment of ulcers, wounds and eye-diseases, and this work, though primitive, is well worth while.

One cannot, nor indeed would one wish to attempt, to assess the spiritual value of the medical work. One can point to only a few who have definitely associated themselves with the Mission on account of their acquaintance first with hospital. Healing the sick under any circumstances is itself a Christ-like work, but when it is done definitely in His name and for His sake, then it must bear fruit even though we may not see it. Were it otherwise, we should be sadly mistaken in our mission, whereas we are not, because "we know in Whom we have believed."

Again, as in previous years, we ask all who have helped by their interest and prayers to accept our grateful thanks.

#### *Statistics.*

Out-patients	...	...	...	...	1,670
Attendances	...	...	...	...	22,479
In-patients	...	...	...	...	130
New Sleeping-sickness cases	...	...	...	...	49
Deaths in hospital	...	...	...	...	12
Major operations	...	...	...	...	18
Therapeutic injections:—					
Intravenous	...	...	...	...	738
Intramuscular	...	...	...	...	252
Subcutaneous (for leprosy)	...	...	...	...	27
Lumbar punctures	...	...	...	...	131
Receipts from patients	Shgs. 440, cents 76				
Patients in hospital, December 31st, 1927	...	...	...	...	22

January 1st, 1928.

A. J. KEEVILL, M.B., C.H.B.



## TANGANYIKA.

### Nyasa.

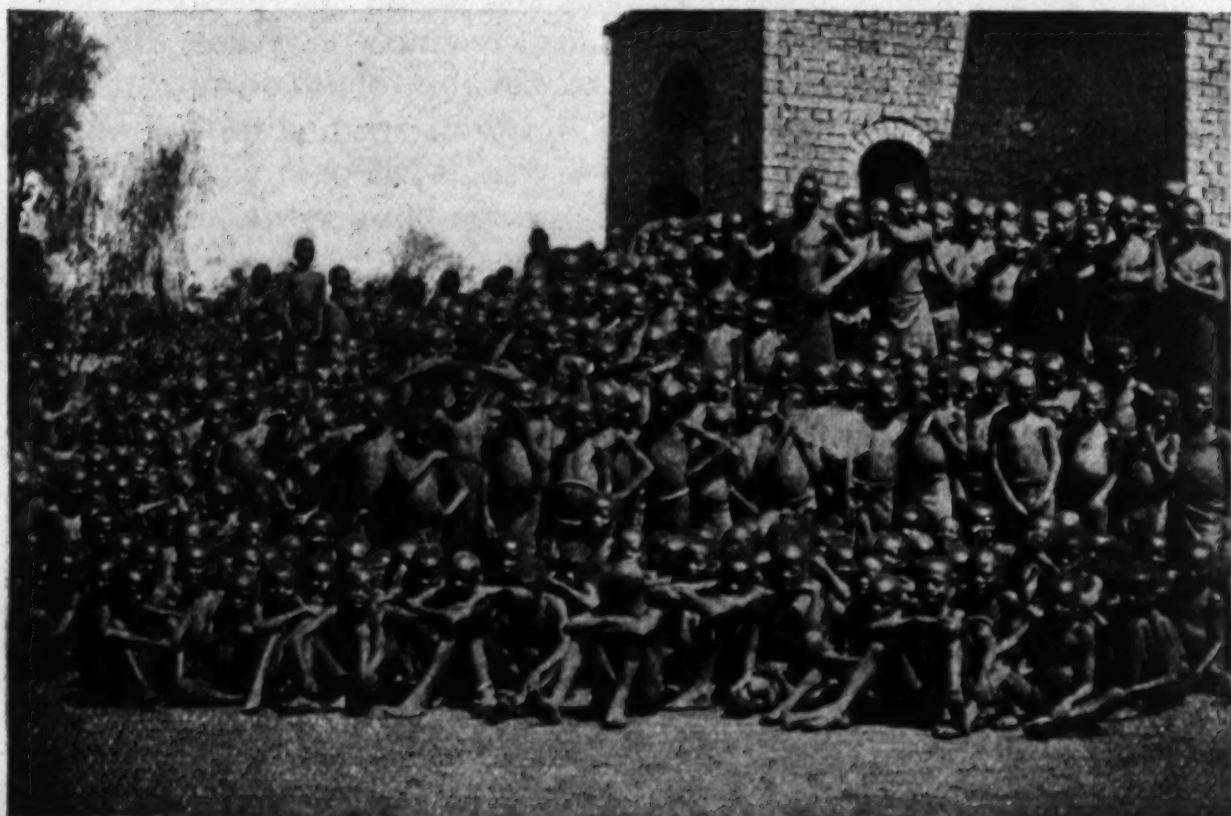


WHEN the fields that had been deprived of German missionaries during the war were placed under the temporary charge of British Societies, the United Free Church of Scotland naturally took over our Province of Nyasa, to the north of the lake, which adjoined their own Livingstonia. Two missionaries were placed there, who carried on the work wisely and well, and in a most kindly spirit sought to keep us informed of all that they did. When a third man was needed, Br. Gemuseus was invited to go out in the service of the United Free Church, and resume his former duties as director of education. In 1925 the question had to be decided, whether our Church would take back her field, or ask the Scots to retain it permanently. Neither the American Province, nor the British could see its way to add this to the burden it was already bearing, and the Church on the Continent seemed quite unable to face such a task. Yet the congregations were deeply stirred at the prospect of having to renounce definitely the field in which they took the deepest interest. While the decision hung in the balance, and prayer-meetings were being held and special efforts made, it seemed in vain, a most extraordinary thing happened. At a meeting of the German Conference of Missionary Societies the proposal was made, that every Society represented should promise one per cent. of its income for five years in order to enable Herrnhut to recommence its mission in Nyasa. The United Free Church of Scotland, with the generosity it had shown throughout, not only restored the buildings and lands without charge for repairs and renewals, but also set Br. Gemuseus free to serve his own Church, and yet continued to pay his salary to the end of the three years for which he had been engaged. To realise what this meant one must bear in mind that not only war, but also earthquake had devastated the country.

Br. Jansa was sent out to rejoin his old colleague, and the transfer of the work to our two missionaries took place in July 1926. They decided to reside at Kyimbila, until they had surveyed the field and received reinforcements. The two stations in the north-west, Utengule and Ileya, were more or less in ruins. In Rungwe the dwelling-house, the church, and the school were gone, in Langenburg and Mwaya the church. They found motors being used freely for travelling, so that the easiest way to reach the district was no longer by the Zambesi and the lake, but by boat to Dar-es-Salaam, rail to Dodoma, and motor to Nyasa. Some congregations had been scattered, some were maintaining their position and spreading the gospel. Some Christians had relapsed into heathenism, but others had developed so well



that the time seemed almost ripe for them to be ordained to the ministry. When the statistics for 1927 came to be prepared, it was found that the nineteen hundred Christians, who had formed the Church membership in 1914, had increased to four thousand nine hundred, and that the seven thousand pupils in the day schools had only slightly decreased. There was such a desire for education, that it was necessary to get the teachers together for short holiday courses, and to call for another educationalist. For this purpose Br. W. Marx, formerly assistant principal of our college at Niesky, received a call, and is to come to England to gain the English teaching diploma before going out. Mbozi, the most westerly of our stations, was found to be in special need of a white missionary, because two parties had arisen on the question of prohibition,



CANDIDATES FOR EDUCATION.

with the result that they spent their energies in combating one another instead of propagating the faith. Here again unexpected help was given. The South African Coloured Church offered to raise £250 a year to send a missionary of their own to Nyasa, and Br. Tietzen, who was in charge of Elim, near Capetown, accepted the call. As it would take two years for him to learn the Nika language and get a full grip of the situation, somebody had to be found to teach him, and Br. Giersch, who had been invalided home before the war, agreed to go back to his old station for two years, leaving his wife and children in Germany, and his employers set him free for that time.

There remained the question of industrial work and the



cultivation of the plantations made before the war. The American and British Provinces were unable to supply either capital or workers for this purpose. So one plantation was leased to a planter on condition that he should work on the principles laid down for our industrial missionaries. This arrangement proved unsatisfactory, and the Herrnhut Mission Board tried another plan. It took into partnership for this purpose the Continental Province of the Church and the Herrnhut firm of A. Duerninger & Co., an old-established Moravian business, and, as we in this country adopted the name *Unitas Estates Company* for the body that holds our Provincial estates, so they took the name of the "*Moravia*" Company. They sent out Br. Schaerf, a carpenter and builder, and Br. Waldner, an agriculturalist, who had also been trained at the Missionary and Bible College. These two set to work at once with great energy not only to restore, but also to increase the former range of industrial Mission work. Of course it takes time, and there has been some disappointment among the natives that the Golden Age has not begun, as they imagined it would, with as many missionaries as before and plenty of work and wages.

When the Middle School, for training teachers and helpers, was opened in February 1927, there were 150 applicants for admission, although every congregation had been informed that only seventy could be received. At the end of the year it was removed to Rungwe. There it is hoped that it can be developed and enlarged, when Br. W. Marx arrives in 1929.

An unexpected difficulty arose in June, when the Roman Catholics sent two White Fathers and some Sisters to occupy the leper village of Makete, which lies in our territory, and to erect a hospital there. They had made several previous attempts to encroach on our work, but had been repulsed by the natives themselves. Now they have established themselves at Makete, where we had a school and an evangelist before the war, and still have a small congregation of Christians. It was part of the plan for the development of the Mission to have dispensaries at various centres for the treatment of minor diseases and for ambulance work. Meanwhile Sister Schaerf, whose brother is the industrial missionary, and who is herself a trained nurse, is on her way to the field, and will spend a month or two at Sikonge in order to pick up an acquaintance with African methods under the guidance of Dr. and Mrs. Keevill.

The celebration of August 13th was adapted to the circumstances of people lately won from heathenism. Just enough was told of the story of the day to explain why it was remembered; but the main point was that Christ reconciled men and women with one another then, and can do it still. The result of the celebration was seen especially in



Ipiana, Mwaya, and Mbozi, where the beer question had produced the greatest discord. At Mbozi the Chieftain's son, Kaisi, who is a student in the Rungwe Middle School, did his best in his holidays in July and August to make peace. At first his efforts were in vain; but he persevered, saying again and again: "Jo mponyoli, jo mponyoli," that is, "He is the victor, He is the victor." And Christ proved the victor in that fight.

This brief record leaves us wondering at the generosity of so many people, that has made possible the new start and safeguarded it for five years, supplied it with the workers needed for the present and secured the means of training a native staff. The German report, with difficulties in mind that have to be met, ends with the cry: "Jo mponyoli!" Words from Scripture crowd into the mind, but two stand out prominently—"Ebenezer," and Paul's assurance: "My God shall supply all your need."



## SOUTH AFRICA.

**S**OUTH AFRICA has suffered for four years from drought, which reached its height in Cape Colony and the Free State, last year. Sheep and cattle perished by hundreds of thousands from lack of water and fodder. Rich farmers became beggars. Though relief was given by the Government and by public subscription, it could not do what a few drops of rain would have done. Many a Boer left his farm to seek his fortune in the diamond fields, but failing, helped to swell the number of the unemployed, who flock to the towns seeking in vain for work, which can only be the product of prosperity. There are said to be 120,000 diggers unemployed. Add to these the number of those dependent on them, and remembering that the white population of South Africa is a million and a half, one finds that one-fifth of the white population is in distress. The employment of Natives and Coloureds, if they leave their reserves, or Mission-stations such as Genadendal, depends chiefly upon the prosperity of the Whites, so that many of them have suffered equally.

The flag question, which at one time seemed to threaten the country with disaster of another kind, ended in a compromise, which has given South Africa a flag of its own,



that waves beside the Union Jack on public buildings and for special occasions. The country has gained the status of a Dominion, and is on an equality with England itself in the British Commonwealth of Nations. Bolshevism, represented by American Negroes and others, has tried to capture the Workers' Union. The African Congress, which represents the Native Chiefs, allowed some of these Bolshevik orators to address it; but this eloquence was robbed of its effect by the remark of the presiding Chief, who said they had noticed that the first thing Bolsheviks did was to get rid of the Chiefs. Considering the circumstances in which Mission work has had to be done, the Reports received are surprising in their evidence of prosperity.

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The following is in the main a free translation  
of Br. Bourquin's Report.

**The Eastern  
Province, or  
Kaffraria**

The resignation of the Superintendent, Br. this Province. For thirty-six years he had Van Calker, was an important event for been in the service and for thirty-three of these as Superintendent. When he took over the work, much of it was still in its first beginnings. Since then there has been constant growth, and the number of members has increased threefold. The constitution of our Native Church was drafted by him. The division of the work and the administration between the Mission and the Native Church was exceedingly well-balanced, enabling the transition from Mission to Church to proceed naturally and smoothly without friction between White and Black.

Our staff has decreased by the loss of two European missionaries, although the work is the same. We saved one man by making Engotini an out-station of Shiloh. This might have been done long ago as one way of relieving the financial situation, if there had not been a big Mission-house and a considerable piece of land, which seemed to require looking after. But Engotini has so few people and is so near to Shiloh, that it was no longer possible to spare a European missionary to care for it. Besides, people who are looked after too well almost forget that they have duties to perform, and should take their share in providing for the spiritual needs of the community. So Br. and Sr. Hickel went to Goshen to take the place of Br. and Sr. Haller, who returned to Europe, and Br. and Sr. Bourquin removed to Mvenyane from Tinana, which was handed over to the Kienemanns, although they were only newly arrived.

Perhaps it should be explained how we came to remove the seat of the Superintendent from Shiloh to the very opposite

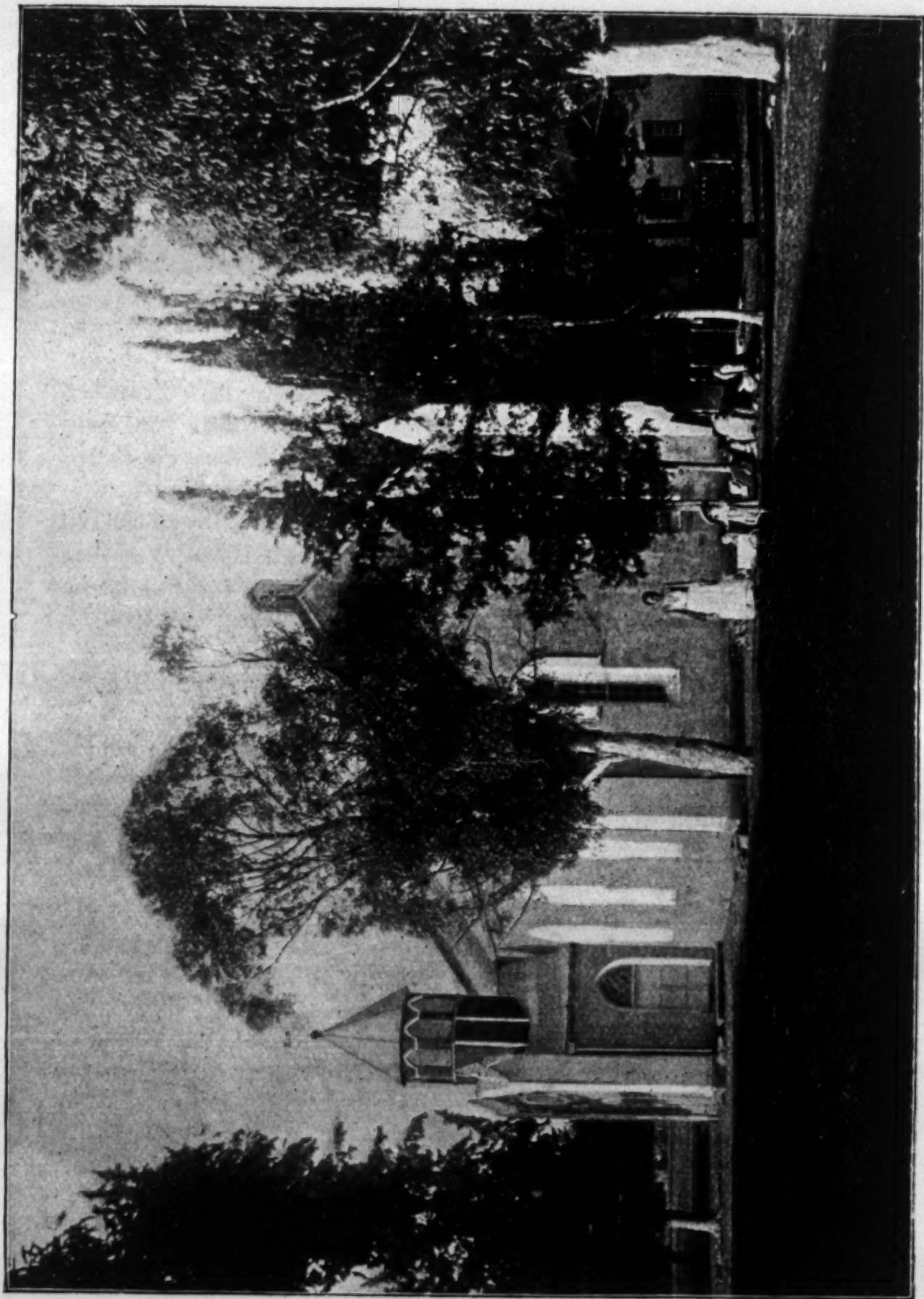


end of the Field. When Br. Van Calker took office, he resided in Tembuland. The introduction of the *Mission Stations Act* in the congregations in Cape Colony made it advisable for him to be on the spot, and so he moved to Shiloh in 1909, where he remained. Now it is true that one can more easily get in touch with the outside world from Shiloh; also, that Shiloh is the mother congregation. But the centre of the work has shifted to the north in the last thirty years. In the Colony we have to deal chiefly with the two settlements, Shiloh and Goshen, where all the people live in one place. In Tembuland and especially in Hlubiland, where the settlement principle did not rule, we have spread in quite a different fashion, both in space and in numbers. Of the 12,558 members we had at the end of 1927, there are 1,950 in the Colony, 1,355 in Tembuland, and 9,253 in Hlubiland, where also four of our five Native ministers live. As the Superintendent can rely on the principal of the College to attend to the station, when he is absent on other duties, Mvenyane appeared to be the best place for his headquarters, and from there he can visit all the stations in Hlubiland on horseback without much expense, and so keep in touch with the Native ministers.

In Tembuland there are certainly about 8,000 heathens, who live in our territory. Polygamy, circumcision, and beer are three of the pillars of heathenism there, which are so firm that they scarcely move, however much one may try to shake them. Of the heathen children who attend our schools comparatively few become candidates for baptism, whereas in Hlubiland many of them do. We hope that Johnson Silinga, who was appointed assistant at Baziya at Easter and is receiving a special course of training, will prove a good worker. He knows the circumstances there and enjoys the confidence of the people. More than anywhere else we have a real missionary task in Tembuland, and must be at it unwearied, until the hour strikes when this great multitude will open their hearts to the message of Jesus. It is necessary to occupy every place in our territory, which can be occupied, and to open schools wherever there is a gap.

We have not been without shocks to our Church life. The so-called American Movement occupied the thoughts of Black and White and was a sign of the times. It was created by a Zulu named Elias Butelezi, who was once at Lovedale. He assumed the name Dr. Wellington, having received a license to practise through the mistake of a subordinate White official. At Matatielo he was tried and sentenced for dispensing medicines. So he took up the rôle of liberator of his people. The opposition between Black and White has increased since the war. Besides, taxes have gone up and suspicion has increased regarding the Native Policy of the





THE CHURCH AT SHILOH.



Government. So there was plenty of tinder lying about, and anybody who could strike a light could count on results of some kind. Wellington grasped this, and went about holding meetings, in which he promised the abolition of taxes and the departure of the White man. He gave himself out to be an American Negro and promised the help of American Negroes, who possessed great resources. He appeared at Tinana on May 26th, and, as the Chief received him with open arms, made it one of his headquarters. The movement grew, and he won adherents especially in Qumbu and Tsolo. At Tinana a lot of our people had given in their names. The movement was political at first, and nobody thought of opposing the Mission, or leaving the Church. In 1926 schools in opposition to the Government had begun to be opened, and this brought things to a head, and the congregation was split into hostile camps. In Tinana, besides, the Chief hoped to gain the supreme chieftaincy of the Hlubis with the help of Wellington, and so came into conflict with Sidinane, the son of Zibi. At the beginning of the year the first cases of renunciation of the Church took place, and our apostate evangelist began to have services in his house. Fanaticism was stirred up more and more, and hatred, not so much against us as among themselves, those who did not join the movement being regarded as followers of the Whites. If only they were united, it was said, they would succeed.

Wherever the Chiefs took up the cause, it made headway. That it did not spread in Tembuland was due in no small measure to the attitude of the Chiefs. Many also were afraid of the Government, which soon began to watch the movement, and had its spies everywhere.

Yet, because it did not interfere at once, its inactivity was interpreted as weakness, or fear, and when police from Umtata, and then four aeroplanes came to Tinana, the "Americans" were not impressed, for their school was allowed to carry on till it had a hundred children. Even when their Chief was deposed, it seemed to make no difference at first. They also caused us a lot of trouble at two out-stations of Elukolweni. In other congregations there are probably plenty of people just waiting to see what happens before taking sides. Other Societies have suffered much more than we. The reason why a movement that began with political aims should become an ecclesiastical one is probably to be found in the fact that the Kaffir cannot divide his life into two, and also that the Church offered an easier field for results, which might cover up the political fiasco, and justify the collection of money. If the yoke of the White Government cannot be thrown off, he can at least get rid of the guardianship of the White Church, as far as his own person is concerned. Some of our people in Kinira justified their leaving the Church by saying: "We



do not wish to belong to a Church of White people." There is no special hostility to our Church, or our missionaries. Through our closer personal touch with the people we have more influence over them than many a missionary of other Churches, whose territory is so large that they cannot keep up such close contact with the individuals. A Roman Catholic priest said to a teacher, that it was extraordinarily difficult to win over converts from the Moravians. We have to wait and see how it will all end.

Our little parliament, the Church Conference, met in Mvenyane at the beginning of the year. Few in our congregations understand its purpose, and therefore its influence upon the common life is very slight. Scarcely anybody realises that it is the place to which the best brains should be sent to work at the problems of the Church. As everybody in private life goes to the chieftain's kraal to lay before him his grievances, or to obtain something from him, so the representatives of the congregations came to the spiritual kraal to talk at great length about grievances. As there are mostly new delegates at every Conference, very few have any knowledge of what happened at previous meetings. All are inclined to bring up again subjects that have been settled long since. They have a lot to learn. The main value of the Conference, so far, has been that representatives of the various parts of our Field get to know one another and new interest is aroused in other parts of the work. At this Conference we dealt with the education of the Native ministry, but could come to no final result. There has been no lack of candidates. It will certainly be possible to reduce the White staff; but in spite of all the tension between Black and White it is certain that the bulk of our people still prefer a White missionary. They have more confidence in his impartiality and upright administration. All the same, that must not turn us aside from our goal of a Native ministry.

Africa is the land of contrasts. While they had to suffer from drought in Cape Colony, the harvest was extraordinarily good in Hlubiland, and at Tinana a record. In spite of the financial difficulties of the Board at Home, we have been able to find the means to carry on, and we thank God for this. We also remember, gratefully, the help of the American and British Boards. When difficulties at home seem to claim the whole attention, a glance at the Mission fields, where God has given us so many great tasks, will spur the Home Church on to new endeavour and teach new faith and courage.

**The Western  
Province, or  
Cape Colony**

The Western Province received a new constitution in 1921, which gave it a Conference with powers similar to those of Synod. This body met for the third time last year, and it not only did its official



work, but held public services every evening, in which the Mamre congregation took such interest, that the attendance increased from day to day, and on the Sunday celebrated a missionary festival, which drew crowds to the church, though the day was extraordinarily hot, and the meetings lasted five hours altogether.

One reason for this unusual interest was, that the Province is now raising the salary of its "own" missionary in Nyasa. The way to this new undertaking was opened up by the closing of the Training School for teachers, where for ninety years teachers have been educated for service in our schools, from among whom again our Coloured ministry has



BISHOP E. VAN CALKER,  
retired 1927.

BISHOP R. MARX,  
consecrated 1928.

been drawn. The Government had decided to withdraw its subsidy and to make Worcester, which is on the railway, the Training School for that part of the Colony. As our Church in South Africa was thus relieved of its share of the burden of financial support, it decided to offer to support a missionary in Nyasa instead, and Br. Tietzen, who was appointed to South Africa in 1921 was chosen as their representative. He set out for his new post at Mbozi in August after visiting some of the congregations to make the acquaintance of his



constituency and to gain their personal interest and bid farewell.

Some congregations celebrated the bicentenary of August 13th by sending special contributions to Herrnhut, for Foreign Missions, as thank-offerings for the benefits received through the work of our Church. The communion services on that day were specially well attended.

The big new school at Moravian Hill, Capetown, was opened on February 12th by Dr. Viljoen, the Inspector General of schools in South Africa. The site was secured many years ago, before the town had grown up to and beyond our church. The cost of the building was £3,016 16s. 0d., of which the congregation has already raised £2,000. It is working hard to raise the remainder. When one remembers the drought and its consequences, one wonders how such financial results are achieved.

The work of the Church has gone on peacefully, and some have been brought back who had been led astray in previous years. Br. R. Marx, the superintendent, is appointed bishop.



## DUTCH GUIANA.

### (SURINAM).



THE past year has been peaceful—not in the sense of being dead-alive; for there are signs of steady growth. The seed sown has not remained hidden from sight; but the earth has heaved, and the green blade has burst forth to prove that faith and hope were not in vain. The ranks of our workers have not been broken by death, and, if sickness, especially a case of typhus, has caused anxiety, prayer has been answered and health restored. An increase of malaria, some cases occurring even in Paramaribo itself, has made us wonder what could be the cause. It may be the spread of the cultivation of rice in our Colony, the stagnant water of the rice-fields forming a breeding place for mosquitoes.

The spirit of peace was deepened by the Conference presided over by Bishop Steinberg during his visitation. It is not easy to hold the balance even between duty and privilege, and sometimes those who do not fulfil their obligations claim the rights due to those who do. But the bishop advocated a generous advance in the direction of self-government. The Church Conference will in future have powers similar to those

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\*In Surinam a Creole is a civilized member of the Negro race.



of a Synod. It will elect those members of the Provincial Board who are not appointed directly by the Mission Board at home. The financial qualifications entitling congregations to vote for delegates to the Conference have been relaxed; but the congregations must keep their churches, schools and manses in repair, and meet the usual minor charges, and to do this members must pay their Church subscriptions. It is impossible to foresee how this old field is going to come into line with others, where all these things are a matter of course. The difficulties lie chiefly in hindrances which have been, and still are, beyond our control, in mistakes which have been made in the whole training of the people, not only in the Church. We are convinced that God calls for this development, and that we must help it forward.

For the present there is plenty of work to do. First, our Church Book must be thoroughly revised. A committee, consisting of the Provincial Board and six native brethren is now at work on it. When this firm foundation has been laid we can begin to erect the superstructure.

A new feature in the religious life of Paramaribo is the advent of the Salvation Army, and that not so much with its social work as with the purpose of gathering congregations. However much we may welcome this new work, in as far as it helps to spread the Kingdom of God, yet we as a Church have lost through it many a member who was valuable, but apparently not sufficiently established in the faith.

In the small area of our town friction easily arises, even when work is being done in the truest sense for the Lord, because in this imperfect world even the extension of the Kingdom of God is connected with such matter-of-fact questions as financial support.

The bicentenary of August 13th was observed in all our congregations. How far our people had a real appreciation of the deepest experiences it commemorates it is impossible to say; but we hope that the celebration was not without real influence upon them.

In Paramaribo we are faced with the fact **Paramaribo.** that there will be one missionary for each congregation, and that this one man will have in each case 2,000 or 3,000 souls to care for. It is obvious that we shall have to adopt the methods of other Churches, and that many a speciality of the Brethren's Church will have to go. At the same time the congregation itself will have to take a larger share in the work, and that will be all to the good. More women will have to be employed, and the staff of the City Mission will have to be enlarged. The increasing interest in sport is becoming a danger to Church life. Sunday is being taken up with all kinds of games and competitions. But these things come



to us from Europe, and the dangers are only too well known to our readers there. The big town Church remains the centre of our life. Wanica is not only the largest of our town congregations, but is also the one whose members live most widely scattered. Consequently it will be the one to feel most keenly the reduction of the staff to one man only, and will be in greatest need of auxiliary forces. It is fairly well supplied with faithful old members of whom something can be expected. It has a society that cares for the sick and needy, watching with them by night and helping them in-



BUSH NEGRO HUTS AND TEMPLE.

wardly and outwardly. Little Combé is trying its best to fulfil its financial obligations. A society has been formed with that object in view. The North Church has made great efforts to raise money for an organ, and is gradually accumulating a fund for this purpose. The South Church is the poorest of all. An outsider can scarcely conceive how poor the people are, and how wretched the housing is. It is the harder to find in it the needful lay help.

Our Town Mission is the most promising branch of our town work. Taking this fact into due account, we appointed Br. Mittemeyer for special work among the young. This year he is taking full charge of Kersten & Co.'s Hostel for Apprentices, at which he has already been partially engaged.



He is also at the head of the Y.M.C.A. of the Town Mission. A promising beginning has also been made with services for the young. We considered it necessary to appoint for this somewhat difficult task a man who could devote himself entirely to young people and their interests; the more so, because the rising generation is particularly keen and pushing, and consequently more than others exposed to harmful influences. The work of the Town Mission as a whole is so many-sided, that it is impossible to deal with it in detail. The magazine, "*De Herrnhutter*," formerly a fortnightly, was issued throughout the whole of last year as a weekly Sunday paper. It still requires a small subsidy, but is an important means of influence. We have clear proofs from time to time how carefully it is read. If only we could get more subscribers!

For the last half-year our Town Mission has had an electrical plant of its own, and produced its own light. This had become necessary for the sake of the many lantern lectures and film-productions in frequent and well-attended evening entertainments. A Bible class for educated girls has been commenced and this has had to be divided into two groups on account of the large attendances. In this special case we are able to be of service to members of the Reformed and Lutheran Churches. It is a pleasure to contemplate this work.

Among the soldiers, too, efforts to gain a hearing are being made by Br. Frey in co-operation with a Lutheran pastor. Since the visitation of the gaol is also connected with our Town Mission, the young Bush-Negro Nicodemus, who had committed murder and was condemned to death came under our care. Nicodemus was a baptized Bush-Negro of the Upper Saramacca and lived in a village which has only recently been taken under our full care. He had only a bare knowledge of the name of Jesus. But it is a unique story, how his heart was touched during the last months of his life, and how he was able to die with the assurance of forgiveness in his heart. Even the Judges were deeply moved by his calm and peaceful death. And that was for us a missionary experience of rare occurrence, in which the Saviour's grace towards a poor dying sinner was wonderfully revealed.

*Albina* remains in a state of suspended animation. The bright prospects which were raised by the ambitious plans of the Bauxite Company have been temporarily checked. And yet *Albina* is not so unimportant as it might appear. In consequence of the busy traffic on the Marowijne river, it is still the point from which many seekers after gold and balata start, and to which they return. When the great expeditions pass to and fro, this ordinarily quiet place is for some days quite transformed. Then, too, the Bush-



Negroes, who are the carriers of goods, appear in large numbers. It is a mistake, which will have its evil consequences later on, that, owing to lack of means, we have in recent years somewhat neglected this important point on one of the chief trade routes.

One result is that the Roman Catholics have taken the wind out of our sails. An ideal plan would be for us to have a missionary there with a motor-bicycle, who could visit Moengo along the Weyneweg, and who could undertake journeys up to the Lawa, in order to minister to the hundreds of labourers there who are mostly members of our Church, and who could supervise the Bushland Mission and care for the Bush-Negroes, when they are at Albina. The station would gain importance in this way. For the time being, however, we cannot carry out such schemes, unless one were to arrive at this solution of the problem by way of Moengo. The people who still hold to us in Albina are really good and faithful.

In the *Charlottenburg District* Br. Gill has endeavoured with no little success, to induce the congregations to pay his travelling expenses. There have been various good results, such as the almost entire absence of Roman Catholic competition in that district, and also the regular wages to which Br. Gill can help most of his people by supplying provisions for Moengo. His efforts would be less successful in other districts where there is more poverty. The Catholics take advantage of every case of discontent among our people and always try to make things worse for us. As regards numbers, the membership in the *Charlottenburg District* is steadily declining. Moengo itself is still partially closed to us. We may visit there, though even that requires previous announcement, and we may enjoy hospitality on such occasions, but it is still an impossibility to establish a permanent station; for the Company will not tolerate either the Catholics or ourselves there. Although Br. Mitemeyer has tried to help Br. Gill from Town in the matter of visiting, we can do very little. The greater majority of the people are Moravians who have drifted thither from all parts of the country. It is a good thing that we already had the school there. Now-a-days it would not be granted to us.

In *Potribo* the repairs to the roof, which have been waiting to be done for years, are at last being carried out. A very foolish quarrel between the congregation and the progressive society called "Samuel" has been the cause of the long delay. It was really a quarrel between the old, obstinate peasantry and the progressive young people. But there is undoubtedly a really healthy peasantry represented there, with a better-regulated family life than in other places. Unfortunately many young people of the Fortuin congregation have



been going occasionally to Moengo in search of work, and this has done them no good.

The *Amsterdam District* contains chiefly a few very important schools, attended largely by Javan and British Indian children. The Creole population has considerably declined. The nearest approach to a settled congregation is at Amsterdam itself and at Nieuw Meerzorg, which lies at the opposite end of the district. The small congregations at Hecht en Sterk, Kroonenberg and Marienburg are only shadows of what they once were, not to speak of Johann en Margaretha. In order to reduce our staff we are thinking seriously of dividing this district among the neighbouring ones.\*

We should be glad if we had more teachers who were willing to take Sunday services. Altogether we ought to get the teachers to take a greater part in Church work. The Amsterdam church is being repaired, the congregation having made a praiseworthy effort to raise the needful funds. But we cannot equally expect a small congregation like that at Kroonenburg, consisting of only twenty-five members, to tackle the necessary repairs of its church, a fine building, which we should be glad to have somewhere else. Possibly, sometime, we may have it removed. On the estate of Rust en Werk we should like to begin a school, and that would be a suitable place for work among the Javans. In connection with the plan to divide the Amsterdam District among other centres, it should be stated that, in view of such amalgamations, we ought to have at our disposal more rapid means of communication. Wherever we decide to withdraw a missionary, we ought to procure a motor-boat. Otherwise the work could not be accomplished by the reduced staff. By such means, however, even the Saramacca river might be served from Town.

From the *Domburg District* Br. Saul was ordered to return to Europe in the course of last year. His place was taken by Br. Sprang, who at once took up the work energetically. In this district Portorico was given up during the year, because there were too few people living there. The few remaining members have since connected themselves with the little congregation at Parawakka, that lies almost opposite Bethesda. The church spire of Portorico has also been removed thither, and has made a decided improvement. Out of the remainder of the Portorico church a house has been built adjoining the Parawakka church, where the people can change their clothes. The church bell of Portorico had been sent some time before to Posogroenoe in the Bushland. The little church at Ornamibo, near the mouth of the Para, has also been repaired, but there is no money for the painting. Br. Sprang hopes to induce the people living opposite at Pauluskreek to connect themselves with this church. That would enlarge this congre-



gation a little and simplify the working of it. At Carolina the spire and the back gable of the church are almost finished. Otherwise there is still plenty of work to be done on the new building. We hope to see it completed this year, and should be glad of it for the sake of the congregation. Truly it is no small matter for them to build a new church without help. At Carolina and Goede Vrede we have teachers who assist in the Church Services; and we constantly realise what a boon such co-operation is.

The *Bersaba District*, which is generally considered fairly healthy, has had a lot of malaria. Otherwise, especially as regards serious moral troubles, there has not been much wrong in the year under review. Whereas it was formerly reported that in this district there was much danger of heathenish corruption, nothing more is heard of it now. On the contrary, the congregation under the energetic leadership of Br. Fischer, has restored its dilapidated Church and spared neither money nor labour. They first brought together building materials by voluntary labour, and then carried out the work with the help of a few skilled men. There was not enough money in hand to paint the building, but they are now making efforts to raise it. Berlijn has been without a missionary since the removal of Br. van Bossé to the Bushland work, but the people are visited once a month by Br. Fischer. They are not at all satisfied with this, but we cannot afford to do more in present circumstances for such a small cause.

The Onverwacht people approached us in the course of the year with the request that, instead of having a Government school they might have a Moravian school with religious instruction. At the time we were not able to comply with this request. But, since then the Government itself has announced the principle that the wishes of parents are to be respected, so that we could very well yield to the above request, if only the needful means were forthcoming. This will be referred to again further on. Between Onoribo and Overtoom a new bauxite plant has been established, which enables the people to earn a living.

In the *Groningen District* on the Saramacca the industrial conditions are still very depressed. Moreover, in consequence of a plague of rats, the people lost their scanty earnings from the cultivation of rice. There is scarcely any place where it is so hard to earn a living. Hence the depopulation of the district goes on steadily, at least as far as Creoles are concerned. Our most distant place, Post Braak, near the mouth of the Saramacca, is fast dying out. The one remaining family, consisting of old people, is not able to resist the inroads of the all-devouring sea. This place will, therefore, be slowly but surely swallowed up by the mighty waters. We hope,



however, that on the opposite banks, at Mookum, a new field of labour will be opened for us, and that almost entirely among the British Indian population. If one of our old missionaries, who has known the former days of prosperity, were to see a place like Catherina Sophia to-day, he would be deeply moved by witnessing how God's judgment has visited this district and that not undeservedly. The more our Creoles there become isolated, the more difficult the work is for us. There can hardly be any idea of maintaining "congregations" in such circumstances. It will be more like diaspora work, so that the question arises whether the maintenance of a resident missionary is still justified. In view of the enormous distances, however, even a modified service is hardly possible, unless a quick motor-boat is available. Here again we should need the voluntary assistance of our school teachers in the Church work; but at present there is only Br. Rust at Groningen who renders such help.

In *Coronie*, and particularly at Salem, the people are groaning under a heavy burden of debt on the new school. But it is more and more plainly seen what a need there was for this school. What a variety of functions take place within its walls! For your Coronians are an enterprising set of people who eagerly seize every opportunity for their own improvement. They have also succeeded in paying off a good bit of the debt during the year under review; but there is still much uphill work to be done. A very deserving effort to awaken new life has been made by the Christian Association for Social Improvement. It was originally founded by Br. Zschaschler, in order to secure more small holdings and in this way to keep in *Coronie* the unsettled elements which were inclined to emigrate. Unfortunately the Association went too far at first, so that heavy debts were incurred and the existence of the Association was jeopardised. But now the whole thing has been reorganised on a sounder basis, the debts are nearly wiped out, new land has been successfully reclaimed from the sea and extensive cocoanut plantations are being laid out. In Burnside we have established a Froebel School. We had to do so for otherwise the children of our congregation would have been drawn away to the Roman Catholic Froebel School. An event of great importance was the relinquishing by Sr. Prellwitz of the management of the plantation at Leasowes, which she had held for so many years together with her husband and latterly alone. The parting was not easy on either side. Her son has been called as Commissaris to *Coronie*. Our congregation at Totness finds it difficult to hold its own against the persistent Roman Catholic propaganda. It is a good thing, therefore, that we have been able to place a second man in the field. The congregation has become more united, and will be taking steps to repair and paint the church.



*Nickerie* takes us further afield. There have been frequent changes among those at the head of the congregation. The general condition of the district is not favourable. The new cotton plantations promised wonderful prosperity. Many people made vast improvements to their houses in the hope of being able to let them to well-paid officials, and in this way got themselves into debt. Never before has *Nickerie* presented such a neat outward appearance; but for the present it is more or less a vain show. Cotton has proved a failure; and petroleum, that was looked for near *Paradise*, has not been found yet. In short, things have not developed so quickly or so successfully as many expected. Only for one thing we all envy *Nickerie* and that is their beautiful and cheap electric light. Church and mission house enjoy the benefit of the general scheme, so that we have been able to sell the private plant which we formerly used for lighting the Church.

There were very serious deliberations in the congregation committee concerning the repairs to the school. Although it is one of the largest schools we have, it was outwardly much neglected. As there is not much money available, it is a question of trying to do the needful in the cheapest possible way. We hope to be able to announce a favourable solution in the next annual report.

At *Paradise* the Government demanded that our church, which was in danger of being washed away by the river, should be placed further back. That has led to its re-erection in much smaller, but more suitable dimensions, and the present modest, but attractive building can be more easily kept up by the congregation.

At *Vertrouwen* we hope to be able to render assistance in the building of a school in the new year. Here again the arrangement of Church services would be greatly facilitated if there were a teacher available. Thus in our review of the districts we come again and again to this apparently simple solution of our needs in men and means. But it is complicated by considerations of teacher training, which are not so easily dealt with, but need to be kept steadily in mind.

*Our Children's Home at Saron* attracts more and more attention in our congregations. Led by a teacher named *Redmond*, groups have been formed to support this cause. Practical steps have also been taken towards the self-support of the Children's Home, by means of garden cultivation and cattle rearing, with welcome results in the annual accounts. But much remains to be done. Hitherto God has blessed the efforts that have been made. During the year it became absolutely necessary to erect a barn, in order to store the garden produce in safety. This caused some perplexity as to raising the money. It was done, however, and now we are.



glad to possess the barn. In Saron, as elsewhere, our work has been seriously hindered by malaria; and it is not unlikely that the cultivation of rice, with all its advantages, has caused this.

At *Bethesda* the inroads of the river have gradually become a real danger. The Government promised long ago to do something, but has hitherto left it at that. Otherwise *Bethesda* has taken on a very different appearance compared with formerly. The dwelling-house of those who are well is now quite separate from that of those who are sick. By the building of a children's home the quarters available for the patients have been made much more extensive. The whole establishment makes a very friendly impression. In its inner working *Bethesda* has passed through various crises, which have just reached a happy ending, inasmuch as the young people, who at one time through dissatisfaction took themselves off to *Chatillon*, have now—at least those of them who have not died meanwhile—thought better of it and asked permission to return. It is always a drawback that *Chatillon* is so near at hand, where the patients are allowed so much more liberty. And, on the other hand, the great distance of *Bethesda* from Town is a disadvantage for us in comparison with the Roman Catholic *Majella Hospital*, which is now situated right in the middle of the Town. Nevertheless, in reviewing the last year, we have much cause for gratitude to God and man for the help we have experienced at *Bethesda*.

### Our Educational Work.

What strange things do occur! Whereas a few years ago it seemed unquestionable that our educational work, which costs us so much, would have to be given up, we are to-day firmly convinced of the fact that the schools are an inseparable part of our Church's work. In every confirmation class it can easily be seen whether a candidate has attended a Government school or a Moravian school. In the former case one meets with a depth of ignorance concerning religion which is so appalling that the instructor scarcely knows how to fill up this bottomless pit. We recognise, in fact, quite clearly that we cannot be too careful in the training of our teachers, and that we must earnestly demand of our members that they send their children to our own schools. This will bring us into conflict with the Government schools, which teach no religion; but yet there can be no serious objection to our action. It is, indeed, a suicidal policy not to insist on our members sending their children to our schools. In this connection, too, it is equally important that we should endeavour, by all means in our power, to replace certain Government



schools in the districts, which are exclusively attended by Moravian children, by schools of our own. These are certainly measures which require money, and which, therefore, will take time. But we must go forward in this direction.

Of the most far-reaching importance for our Educational Work was the change in the office of Principal of the Day Schools. For many years Br. L. Schütz, though not a schoolman by training, had done his best to fill this position, and during these years the numbers of our scholars grew mightily. Above all, the names of Br. and Sr. Schütz will always be honourably associated with the Boarding School, which has become so important a factor in the training of our teachers. Now Mr. Smelik, an expert educationalist, has accepted the position of Principal of the Schools; and his special qualifications assure to him quite naturally the high esteem of our examination loving people. He can, of course, render most valuable assistance to his teachers in method and in teaching, so that one witnesses the growth of new enthusiasm among our men. And—most important of all—hand in hand therewith goes quietly an increasing influence of the deepest kind, which cannot fail to be a blessing. The Boarding School was also taken over by Mr. and Mrs. Smelik. Moreover, he commenced, in co-operation with the teachers of higher grades, a Teachers' Training School of our own. Here we shall have the moral and intellectual training of our teachers in our own hands, whereas formerly it was influenced by a spirit opposed to ours. The result is a momentous gain for our Educational Work, much more so than the fulfilment of the other wish for a "Mulo" School\* of our own. The carrying out of this latter plan is very expensive. But, since it is the policy of the Government to fix the school fees for higher schools at as high a level as possible, it is a question whether, and to what extent, we shall be able to benefit the children in our mostly poor congregations by establishing such a school. It is certainly very desirable that there should be a decidedly Protestant "Mulo" School in our town. Otherwise, owing to the fact that the corresponding Government school is apparently not employing any more European teachers, the whole system of higher education would be left in the hands of the Roman Catholics.

In the Bushland the school at Koffiekamp—just as previously that at Ganzee—was changed from a bushland school into a district school with certified teachers. New schools

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\*"Mulo" is made up of the first letters of the Dutch words *Meer Uitgebreid Lager Onderwijs*, which means about the same as our Modern School. The new school is intended to form a stepping-stone to the Upper Modern School and the Teachers' College.



were established at Ostage, where we are strongly opposed by a Roman Catholic school, which was started, to our surprise, at the same time as ours; and at Vierhendrikken, where also our rivals have planted opposition schools above and below us. Finally, we have opened a new school at Mokkum, on the lowest reaches of the Saramacca.

The mention of the last-named school gives us an opportunity to enter into a brief discussion of the British Indian school controversy. The continual retrenchment measures of the Government, which were resulting in the dismissal of teachers, have led in general to a nervous tension among the teachers. Certain Government teachers thereupon formed a union with the object of promoting the interests of Government teachers, a special item in the programme being the establishment of new schools in order to keep the teaching staff in employment. A dispute at Kwatta between the Catholic schoolmaster and the parents gave the teachers' union the opportunity to intervene and to raise a fierce controversy between the British Indian populace and the Catholic school, which assumed larger proportions than the originators ever expected. Resentment against the methods used by the Roman Catholics to catch scholars broke out among the British Indians with tremendous force and was further inflamed by the heathen leaders. In the end the Roman Catholic Church lost hundreds of children from their schools, and some eight new Government schools were established, often in close proximity to the deserted Catholic school.

Though this movement did not turn directly against us, yet we have also suffered from it in two places. In the one case the Government itself injured us by erecting a new school not far from Saron, by which about 90 children have been drawn away from our Saron school. The second injury was inflicted on us by the opposition which the British Indian leader raised against us a fortnight before the opening of our Mokkum school. He promised the people there that they should get a Government school instead. Now that they are not getting it they are annoyed and would be glad to send us their children at once, if it were not forbidden to transfer scholars in the middle of the school year. Hence their children must continue to walk the long distance to the Government school at Juthan, past our school. We hope, with the beginning of the new school year in November, to get settled at this school. It is not likely that this movement will be directed against us. The British Indians are beginning to fall out with their leaders, as they recognise that they have been deceived and exploited by them. Here again the old saying is verified, "Honesty is the best policy." It will incidentally be a good help to our weakened Saron school, that we have made a start with a Froebel school there.



**The Bushland Mission.**

New life seems to be stirring in the Bushland. On the Upper Surinam, the work has been divided into two parts. Br. Jansen has joined the staff and has taken charge of the district of Ganzee and Koffiekamp. Both he and his wife have been much hindered by malaria; but they enjoy working there, and they are very much needed. Br. Gaander and his wife have moved higher up the river and taken charge of the new district—New Aurora, with the stations Abenastoon, Pokigron and Botopasi. The heathen villages lying within these districts must first be won for Christianity. Then there will be the great heathen stronghold which lies beyond Botopasi to conquer. Our workers are taking up these plans with energy and we can contemplate the work with satisfaction and hope. On the Upper Saramacca it was only in 1926 that the last heathen idols were removed. When we consider that, we are filled with amazement at what God has wrought since. In striking contrast to this is the state of things on the Upper Marowijne, where heathenism and a composite religion drawn from Drietabbetje (See "Moravian Missions" for June and July), Rome, and Herrnhut holds its gloomy sway.

In Ganzee the second teacher's house was moved to the high river bank in the hope that the new position would be healthier. We would gladly do the same with the missionary's house, but that would cost a great deal. Important as the work at Ganzee is, it is also very dangerous, as we constantly have to experience. A very pleasing feature of the work is that a number of young couples have got married, and that others have given in their names. Formerly they were more inclined to live together first for many years and then get married. But the first who set a better example are being followed by others. It also seems as if the endless family quarrels there were at last coming to an end. At Koffiekamp we have been able to purchase a building that was formerly a shop and to make a teacher's house out of it.

Since the Government has begun to pay rent for the use of the district school building, there is a prospect of being able to paint the open school verandah. That will be a great improvement to the appearance of the place. Of course, the people there are quite satisfied with their district school. We hope that more and more heathen children from the surrounding villages will find their way to this school. We shall soon have to appoint a second teacher. In the congregations around New Aurora the work is considerably more difficult, because the heathen influence from outside is stronger. Much will depend on our overcoming heathendom in the neighbouring villages, as these will otherwise be constant sources of temptation to our congregations, quite apart from



the fact that it is our duty to bring the message of salvation to these people too. Some time ago Br. Gaander visited a small village near Aurora, although the Aurora people had strongly advised him not to go there. He was received in a very friendly manner, but was shocked to discover that some of his well reputed members at Aurora were keeping second wives at that village. Especially at the large heathen villages of Goejaba and Pikin Slee our missionaries were welcomed and listened to most attentively, and they and their boatmen received kind hospitality. For these places we have, accordingly, proposed the establishment of schools. The appointment of Br. van Bossé to Botopasi was not only a great joy to the congregation; he is also just the man to commence a campaign in the heathen villages. Chief Adjankeeso has visited the Town again and established friendly relations with us. Yet he is hardly to be trusted; his main object is to make sure of having one of our workers near at hand to read and write his letters for him. What the aim of the Catholics in the Bushland is—if they have any particular aim—we have never been able to discover. The Catholic school for Lombé, near Ganzee, has not come into being yet, nor is there anything decided about it. On the Upper Saramacca the Catholic influence has not been able to spread, apart from a small school at Bilawatra. Our men have held their own very well. The church at Pakapaka has at last been opened; and now the people are about to build a new dwelling-house for the evangelist, for which they have voluntarily transported the materials. Now that they have a church properly boarded, they have found out that they ought also to have a decently boarded house for the parson. At the present three of our evangelists up there are living in houses made of palm-branches, which are certainly not mosquito-proof and also harbour other kinds of insects. The poorest dwelling is that of our worker at the youngest station, Posogroenoe, where a lean-to at the side of the church, made entirely of palm-branches, is his only shelter. But here, too, the people have begun to gather wood for a better house. Posogroenoe is the seat of the chief, but also the place which has had the shortest acquaintance with Christianity. The work is consequently not easy. What a good thing that the neighbouring congregation at Boschland sets such a splendid example of Christian life! Langatabbetje, on the Marowijne, needs rebuilding. The people have at last been persuaded to pull down their old dilapidated church, and have put up a temporary church of palm-branches. When a new church will come into being is more than anyone can tell; but the dwelling-house also requires rebuilding.

The previous decision to supply Wanhatti again with a missionary was not carried out in the year under review, and it will scarcely be done this year either, however much we may wish it.



**The Mission  
Among Asiatics.**

It is our aim to keep these branches of the work quite independent of the Provincial Board, i.e., of the Directing Board of the Creole Church. Unlike the Bushland Mission, which is to remain closely attached to the Creole Church, these other spheres of work, which have nothing to do with the Negroes, are to be independent. It must be remembered that in a short time at least one Negro will obtain a seat on the Directing Board. Our aim is to form separate Boards for the Asiatics, consisting of the two missionaries from each of the different branches of this work, together with the Superintendent and Warden as connecting links with the rest of the work. In the case of the Javan Mission this has already been carried out. In the British Indian Mission there are still certain difficulties in the way which we hope will soon be overcome.

(a) *The British Indian Mission.*—We have already reported on the anti-catholic movement among the British Indians. At times we were rather anxious about the course it was taking. Now we may well say that we can recognise the hand of God in it all. The movement itself seems to have passed the summit of its achievements and to be ending in internal disputes among the people themselves. But the valuable feature of the movement was and is the fact that the people have waked up from their lassitude and begun to take an interest in the highest things. In so doing some have embraced the faith of their fathers, whereas others have been brought to a conviction of the emptiness of the life they were living. Hence these occurrences are surely deserving of more than a passing notice. New opportunities are opening up in connection with the new schools at Ostage and Mokka; only small beginnings, it is true, and beginnings fraught with difficulties, but we may hope that the Lord will open the doors wider. The work imperatively demands the employment of more labourers. We are, therefore, thankful that another missionary is being trained for this work. Though the work has, hitherto, been largely a matter of sowing in hope, yet there is a constantly growing congregation, for which we wish an increase of attractive power.

(b) *The Javan Mission.* Considering the prospects for the future and the Government's intentions to introduce far more labour from Java, it is very desirable that more missionaries should be placed in the field. Moreover, it is a favourable circumstance in the Javan Mission, as compared with the British Indian, that we are here more easily able to find native assistants. The previous, often very disagreeable, enmity against Christianity and against those who accepted it seems to be on the wane and to be yielding to a decided



feeling of respect. In short, one gets the impression of a healthy, if not exactly rapid, advance. The work at Leliendaal has grown through baptisms of adults. In Town the work was taken up only six months ago by Br. Peucker, but a good beginning has been made. At Lelydorp there is perhaps the largest colony of free Javans and here we ought to set to work energetically.

At Combé we should like to have a house for a hostel, where we could offer to Javans in search of work a temporary dwelling. God only knows whether, and when, such plans will mature. A third Javan missionary would be very welcome.

In conclusion, something must be said about the Children's Homes at Alkmaar and Leliendaal. Alkmaar has been able to extend its borders a little by the purchase of an adjoining plot of land and a house. It is always to be regretted there that care was not taken from the outset to secure more facilities for agriculture.

The Javan Children's Home at Leliendaal has fewer inmates. Nevertheless, it is cramped for room, so that an extension is needed; but it is heavily in debt, and we can hardly venture to go forward.

We have thus concluded our survey of this **Conclusion** Mission. We hope that the reader will say with us, "The Lord hath done great things for us, whereof we are glad." If not, we should have to own to having written a poor report. For, as a matter of fact, there should be nothing but gratitude and joy in our hearts in thinking of last year. We take all we have experienced as a pledge of still greater wonders of God in the future. "He who has helped us hitherto will help us all our journey through."



## BRITISH GUIANA.

### Demerara and Berbice.

**W**ITHIN the memory of colonists of fifty years' experience there has not been a year to equal the one under review in respect of economic depression. Unemployment without relief of any sort from Government, municipal, or private sources; very inadequate prices ruling in the labour market; restriction of emigration to the United States, due to the "quota" system, and kindred causes—among them being increased taxation—all combined to bring about this parlous condition of things.



Rice, in which labour and capital were unstintingly invested, dropped so low in price that some investors evaded further loss by allowing large portions of their crops to remain unreaped, this due to the policy of a former administration which caused the West Indian market to be lost to British Guiana to the benefit of other competitors. Thanks to the aftermath of the prolonged drought of 1925 and 1926, the crop plantains and bananas was unusually large, but having no foreign market, was sold at a loss by the farmer, while it brought a boon to buyers, creating a sort of unstable equilibrium.

Municipal taxation rising  $1\frac{1}{4}$  per cent., the rental of tenement houses, cottages and rooms went up abnormally, and family after family trekked into the country districts and neighbouring villages to seek relief from further oppression.

The Government announced an accumulated deficit in revenue of over a million dollars! The municipality, despite increased taxation, could not meet its interest of \$189,000 on loans for sewerage and sanitation. In order to improve matters a Parliamentary commission and a Civil Service commission were appointed to inquire into the causes of the depression and non-progress of the Colony, and to suggest means for the amelioration of its backward condition and the exploitation of its potential wealth.

The wave of depression affected all classes, but especially the wage-earning class, to which almost all the people of our Church belong. Herculean was the struggle to make ends meet. For those who had not yet acquired the "grace of giving" to the extent of cultivating the spirit of self-denial the payment of Church dues was relegated to a neglected corner; and the end of the year found them in the maelstrom of competing demands from which extrication was well-nigh impossible. Most of the sister denominations are making a similar experience; even those with a church membership drawn from a better conditioned class of people than ours.

Notable among the historical events of the year is the permanent addition of three Berbice congregations to our list, viz., Lonsdale, on the east bank of the Berbice River, Sandvoort on the east coast, and "No. 9" (not yet Moravianly christened) on the west coast of the county. By this addition our congregations in British Guiana (not merely Demerara) number nine. To get these last into the style Moravian requires time, tact, patience and close attention. "The harvest truly is plenteous, but the labourers are few" sounds appealingly from a province of nine widely sundered churches manned by only two ordained ministers. The need of qualified and adequately remunerated lay helpers forcefully suggests itself, and it is fondly hoped that some dear friend of missions may be moved to come to the help of this little



plucky and progressive, but poor province.

By the marriage of the Superintendent in early January a valuable additional worker came into our ranks. Sr. Dingwall's activities during her first year of service in the Moravian Church have borne fruit. Her solicitous interest for the young women and girls is evidenced by the growth of her members' class, her successful management of the sewing class and Dorcas Society, improving thereby the finances of the congregation and gladdening the hearts of many a poor member, and last, but not least, her organised visitation of the members and adherents of the Church.

"WOMEN'S DAY," which will soon become a fixed establishment in all our congregations, was celebrated at Queenstown on the 22nd of May with much spirit. All the services were largely attended, especially the afternoon and evening ones, which were simply crowded with appreciative listeners of both sexes.

In concert with all Moravians we celebrated with much spiritual profit the Bicentenary of the Spiritual Birthday of our Renewed Brethren's Church. Preparatory meetings were held in all the churches for a week prior to the great convention at Queenstown on the 15th August. Sermons were preached and addresses given, followed by the celebration of the Holy Communion and a Lovefeast. A Women's Union was organised to be represented by local societies in all nine of the congregations. This unique gathering of all the clans gave quite a fillip to the work as a whole, soon to bear fruit; for in October little Lonsdale, in far Berbice, held the first Missionary Lovefeast to be held in the "Ancient County," netting a little over £8 by its maiden effort.

Statistically, the province has advanced largely through the addition of the three new congregations referred to above, which, by the way, are not geographically in Demerara, but in a sister county holding priority in point of age to all others in the colony, and dignified with the appellation of the "Ancient County." The more comprehensive term of "British Guiana" will in future be more correctly used in speaking of this mission province. Our total Church connection is now 3,190, comprising 632 communicants in the first rank of membership and 324 in the second and third ranks. The three day schools have all increased their numbers, the one at Queenstown having a quarterly registration of 530 pupils. So taxed is the school building for accommodation that nearly 40 per cent. of the scholars are being taught in the Church—a hard-earned concession from the Director of Education. The enlargement of the original school building, for reasons of discipline if for no other, must before long be taken in hand. The Graham's Hall school lost its former master in July when Br. Robert Potter was retired under



pension after an unbroken period of service of thirty-three years. He has been succeeded by his son, Cyril, a first-class master and an "old boy" of Queen's College. Under his guidance the school has already increased 40 per cent. in numbers, and its educational status has been raised.

Financially, matters are as well as can be expected of a people reckoned among the "poor of the land," whose struggle for a living is growing keener year by year. That the congregations (with one exception) have reached their respective quotas of Congregation Cash (members' subscriptions) is a matter for congratulation and encouragement. These are the real sifting times when the character of Church loyalty and denominational patriotism is tested; and it can reasonably be said that the members on the whole have stood the test right well. At Queenstown three of the four members who departed this life bequeathed small legacies to their Church of £1, £5 and £50 respectively, manifesting thereby the deep interest they had in the work and welfare of the Church they dearly loved: this establishes a record in the province. Thus, and in kindred ways, hath the Lord helped us to tide over our difficulties in a year of unparalleled financial stress—a year when the provincial treasurer's exchequer was thoroughly depleted.

At the General Mission Conference in May the need for a qualified resident lay preacher for the West Bank Churches was emphasised, and an appeal was made to the Mission Board for help to meet the situation, but nothing has as yet been done. Our plaintive cry goes forth again through this medium. For keeping so well together without a resident minister or assistant, the members must be complimented, especially the sisters, whose organisations for co-operative work merits special mention.

The bill of health of the West Bank district of Demerara does not come up to the standard of other riparian districts. A virulent type of malaria for a time baffled the skill of the best medical practitioners, and wrought havoc among the inhabitants. Calvary sustained two much-felt losses by the death of its senior helper, Br. Robert Wansey, and one of its two girl organists who was drowned in the Demerara River.

The attendances at the Sunday and mid-week services were much affected during the latter part of the year by heavy rains creating a condition greatly aggravated by defective drainage in some districts. At Graham's Hall it was impossible for four Sundays to gain access to the Church except by wading knee-deep in the water or sailing in a small boat. Even the school which is on slightly higher ground was inaccessible for a week for teachers and pupils. At Tabernacle, where the drainage is greatly improved, an epidemic



of fever carried off as many as three persons per day in the Triumph-Beterverwagting district. In the city both fever and flooded streets operated to reduce our attendances and finances.

The visit of Bishop Steinberg of the Continental Mission Board on his return from an extended official visitation of the Surinam field was very welcome and cheering. He addressed and preached to crowded audiences which were very appreciative of the graphic account he gave of the work in our sister province and of the practical lessons from his sermon. A few months later Br. Kreitlow of North Dakota paid us a flying visit *en route* to Surinam. He visited and addressed the schools, the Christian Endeavour Society, the Bible Study class, and the Women's Mite Mission Association. These occasional visits help in linking us up with other sections of our world-wide field.

In closing this inadequate report—a report, which if written in detail, would cover many pages of interesting reading concerning triumphs over great difficulties, of mental and spiritual conflict, of personal incidents, evidencing the work of the Spirit in the hearts of God's people, producing in many a life fine traits of character—we desire to give praise to the Great Giver of all, who has permitted us to present in annual review without interruption, the work of this province for the thirty-first time.

JOHN DINGWALL.

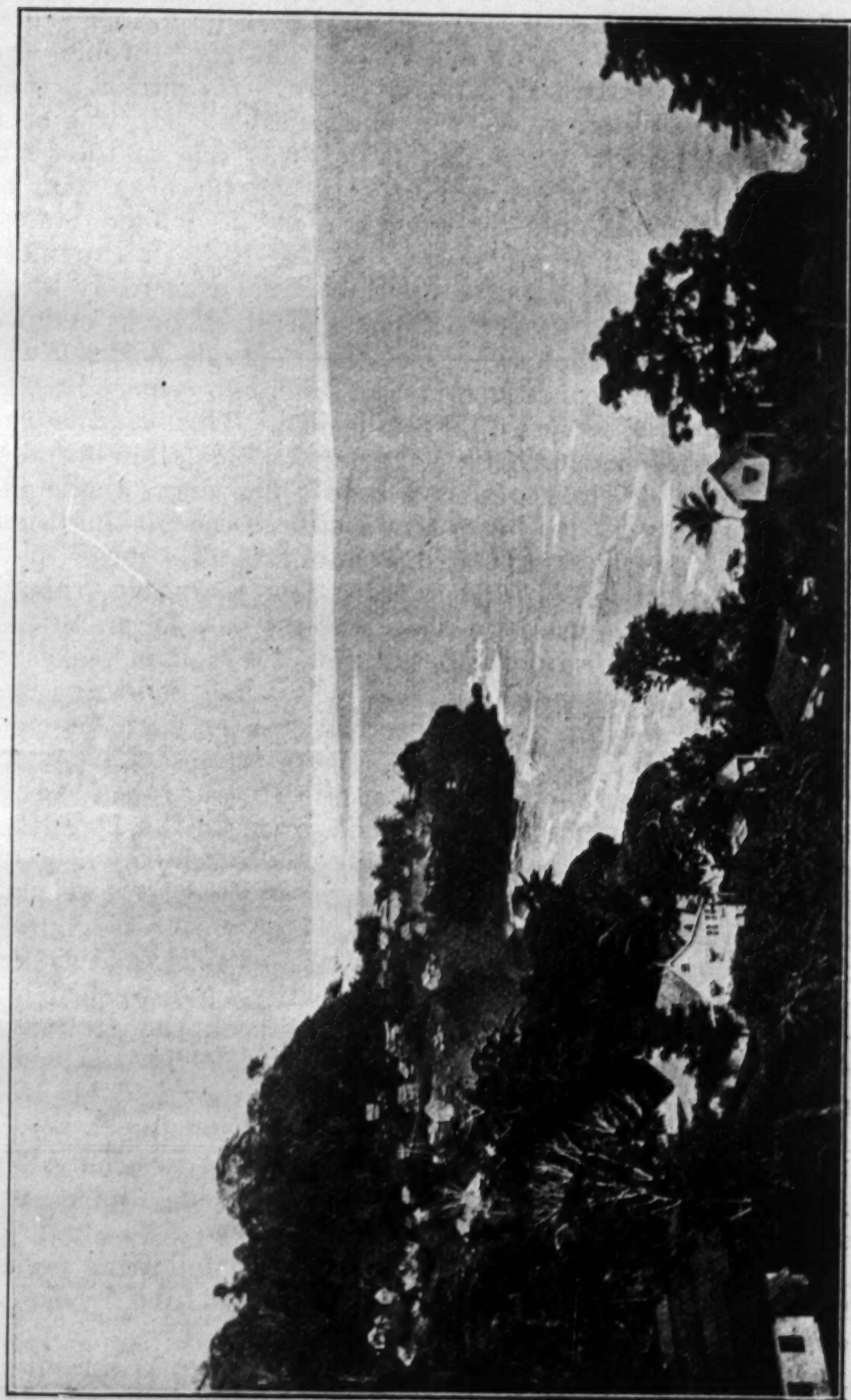
*Superintendent.*

## WEST INDIES.

### Eastern Province.

**T**HE most notable event for our West Indian Church in 1927 was the death of Augustus Benjamin Romig. Any man who has served faithfully and well for forty-three years in any capacity is missed when he goes. A. B., as he was affectionately called, had not only done this, but he had sat at the treasurer's table for a generation, and had guided the financial affairs of his nine islands not only in the days when ordered finance had only drought, earthquake and hurricane to fear, but also through the years of war, when the varying exchange of Europe and America affected all the three governments, under which the Mission works.





NORTH COAST OF TRINIDAD.



He had to face the years of the German crash, when the capital of the Province ceased to have any value at all. In 1924 it was set down in a suspense account at £1. He lived just long enough to see it restored to one-fourth of its former value, and to receive payment of interest at that rate through the intervention of the British Mission Board. He died at a time when he seemed more than ever indispensable. He was born in the West Indies, where his father was one of the best-loved of our missionaries, and he returned there as soon as possible after completing his education in the United States. He became "maid of all work" to the Eastern Province; for he could turn his hand to anything, and was ready to go anywhere and do anything. Antigua and St. Thomas claimed him longest, but the most characteristic episode perhaps was his life in primitive conditions in San Domingo, where he was bent on getting the work firmly established. This was the way in which he took his furlough. One of his old fellow-workers writes of him: "He has always been a fine man, a splendid worker; always ready to make any sacrifice, and making them all along, for his Saviour and his Church." He never quite got over an operation he underwent a few years ago, though he did not spare himself on that account. A letter written on September 24th, informed us that for some weeks he had been "not quite himself," and at last had had to go into hospital. He was in great pain, but two excellent doctors were attending him. Two months later they said he could do no more work for a long time, if at all. He was taken back to his home at Nisky, two miles out of town, in the hope that the quiet would be beneficial, but on December 8th, at 6.30 p.m., as he "calmly but longingly awaited the Saviour's call," it came. In 1924 he took a visitor to the old burial-ground, where the long rows of tombs of missionaries and members of their families are kept neatly white-washed and clear of jungle-grass and thorns. He struck the ground at the end of one row with his stick and said: "That is where I shall lie, when my time comes." There they laid his body to rest at 4.30 p.m., on December 9th. Like his father he belonged to the Order of the Well-Beloved. Br. W. Allen, who took over his work temporarily during his illness, was eventually elected to succeed him as treasurer.

The hand of A. B. is clearly seen in the following notice, which appeared in our West Indian paper in June. Like all organizers, he was a lover of detail.

**AUGUST 13TH, 1927, IN THE EAST WEST INDIA PROVINCE.**

The Governing Board of the Eastern West India Province has sent a circular to the Island Conferences calling attention to the approach of the festival of August 13th and its importance, asking for hearty co-operation in the celebration of it, and making the following suggestions:—



Since August 13th falls on a Saturday this year, let the main celebration be on Sunday, the 14th.

As our fathers did in 1727, let us make preparation by a week of prayer. Each evening let us meet in the churches and, after some exposition relative to the history of the Church, let us draw near to God in prayer, above all in supplication for the revelation of the presence and power of the Holy Spirit.

Let the day be ushered in by a simultaneous ringing of the church bells for five minutes at 8 a.m.

Let there be an interchange of pulpits in each island, or between islands, if practicable, the subject of the morning sermon being, "The Blessing of the Past is the Need of the Present."

Let there be a United Communion in each island on Sunday evening, if practicable, otherwise at a suitable hour in the day.

The programme was carried out, and it resulted in a quickening of life everywhere, as subsequent reports showed.

In *Tobago* all the congregations celebrated the centenary of the commencement of work on the island by the parents of James Montgomery. On May 6th, 1827, at the third attempt, the Mission was permanently established. In order to make the most of it, every special event in the year was brought into relationship with it. Commenting on the large attendances at the services, one writer says: "For the favourable results we are indebted to the increasing number of cars and to the introduction of the motor bus. A few years ago the only means of travel was on foot or horseback. Now people can visit their friends in distant parts of the island, paying a reasonable rate and saving time, which hitherto was spent on the journey. For a long time the Montgomery and Moriah Churches have not drawn such numbers as attended the recent festivals. Both buildings were packed to their utmost capacity, and many were outside, there being not even standing room within." The church at Montgomery had to have a new roof, and the school at Bon Accord had to be enlarged, because of the increasing number of pupils. Salem and Bethesda are awaiting their turns.

*Trinidad*, instead of receiving a recruit for the work on the north coast, lost one of its ordained ministers. If Br. H. Schouten were not supported by some very faithful helpers in his large and scattered district, the work could not go on. Tobago cannot render the aid it used to give; for its staff has been cut down. The man in charge cannot complain of lack of variety, since he has in town all the conveniences of modern life, while the wild, rocky, dangerous north coast offers the spice of adventure coupled with fatigue.



*Barbados* had a good year. "Our island is green, and the sugar-cane has responded to the showers, and with warm weather it will not be surprising if reaping starts a little earlier than usual. The peasant class, from whom the majority of our people come, have been able to obtain ground provisions from their lands, and therefore have not been absolutely dependent on the shop and store for everything. But rainy days mean little or no work, and therefore little or no wages; the consequence is small attendances and small offerings." All the stations have done well, and the eleven day schools also, of which Br. Oehler, the superintendent, sends the following report. "The three in town are large, at least in numbers. The largest is Roebuck, with well on to five hundred boys. Gracehill is not properly in town; but, as the houses are built right up to it and beyond it, it may be said to be in Bridgetown. The scholars always look neat, tidy and bright. Services are held there twice on Sunday and once in the week, and the Sunday School is also doing good work. Of those in connection with Sharon the largest is the Sharon Girls' School with nearly three hundred names on the roll. Montgomery Boys' is the smallest, but perhaps the most efficient, and the brightest of all, with the finest discipline. It was for many years under Mr. Cummins, a most capable teacher, and his successor is a young man who is sure to become a first-class teacher. Services are also carried on here regularly every Sunday. The Edgehill Memorial, large in numbers, has always been a first-class school. It was for many years under the leadership of Miss Allamby, and her successor, Miss Carrington, maintains its traditions. The Buxton Boys' School has lost its excellent head, Mr. Duncan Moore, who is preparing to enter the ministry, and is serving now as assistant in St. Croix. His successor is doing very fine work. Services are held there every Sunday. The Cliftonhill schools are Cliftonhill (Girls) and Southborough (Boys). The former keeps its even course. The latter lost its standing and was reduced to the second grade. The headmaster thereupon resigned and left the service, and his successor has raised both the tone and the number in attendance. In connection with this school there is a garden of half an acre. The Education Board insists that this must be a model garden, and must be kept in order by the children themselves. They lay quite as much stress upon this as upon the work of the ordinary classes. At the Peasants' Exhibition this garden took nineteen prizes for flowers and vegetables. The two schools at Mount Tabor are doing well. On behalf of those which receive grants from kind friends in England, I beg to return very sincere thanks in the names of teachers and pupils, as well as my own."

*Antigua* tells of an advance upon last year's amounts in most cases at its special meetings, "reflecting the more fruit-



ful year through which we have been passing, caused by the extraordinary amount of rain, for which our people often express their thanks." The Women's Training School began the year with a record attendance following on the enlargement of the building the year before.

In *St. Kitts* there were very successful services in connection with the reopening of the church at Basseterre after the roof had been renewed and other repairs carried out.

*St. Croix* passed through trying times for a few months, until the two vacancies were filled, during which time Br. Weiss and Br. Romig took it in turns to go over and help out. Again, when Br. Allen was doing duty as secretary and treasurer of the Board, while attending to all his ordinary duties, the helpers were put upon their mettle and came through well. Such times are a test of Christian courage and attainment under which many congregations at home would break down. There is no time to wait for consultation and instructions. Action, and prompt action, are needed. In this case the Board was close at hand, and could help.

In *St. Thomas* it was an equally trying year, owing to the long illness and death of Br. A. B. Romig. *St. Jan* lost Br. Colin Williams, whose place was taken by Br. Osborne, formerly in Barbados. *San Domingo*, with Br. Williams at La Romana, and Br. Penn at San Pedro, was able to make some advance, but could find work for a larger staff.



## WEST INDIES

### JAMAICA.

ONCE more, with the revolving years the Jamaica kaleidoscope has turned; and we are able to present a report in which cheerfulness and hopefulness are the dominating tones. Jamaica herself, is always beautiful, even in storm and stress, when the hurricane sweeps through her valleys and over her mountain ranges, and leaves behind broad stretches of desolation. But the blue sky continues above and the blue sea surrounds her. Physical and religious conditions are not always so happy, and too frequently we have been compelled to report low spiritual life and exceedingly hard material circumstances. We are thankful this year to note the absence of complaints from all reports, while in several of the public and confidential reports gratitude is expressed for spiritual blessings enjoyed.



An attempt was made during the year to bring about material prosperity by the introduction of a high tariff. Vegetable oils used for cooking purposes, matches, potatoes (of the variety known as Irish), soap and saccharin, have all been put under a very heavy import tax, that on potatoes being 200 per cent. The immediate effect will be to increase revenue. Whether the desired object will be obtained remains to be seen. All the material for the manufacture of matches has to be imported; and seed potatoes every year. It almost looks as though the "Irish potato" industry was doomed. The material prosperity which we have enjoyed throughout the period under review is not, however, to be traced to the new tariff which was only introduced during the Autumn session of the Legislative Council. All our staple products have carried very good prices, that of pimento reaching as high as sixty shillings per hundred pounds, unheard of in the previous history of the trade. The rainfall was under the average and was not evenly spread over the Island. In some places there was a deficiency, as in the East end of the Island, whereas in Westmoreland crops are said to have rotted as a consequence of the very heavy seasons. Though the Island is only 140 miles long, climate conditions differ greatly. So far as the parts are concerned in which our Church works, however, there was generally considerable material prosperity. This was also reflected in the church life. The attendance at services on Sundays is reported as satisfactory and men and women have come forward to join the Church or to re-identify themselves with her. The result is that there has been considerable gain in communicant members, and in several congregations there have been indications that the Word has not returned void.

The two outstanding matters of general interest in connection with our work as a province, were the Centenary Celebrations at Carmel from the 22nd to the 29th May; and the opening of the Ockbrook Church at Aberdeen. The former of these celebrations aroused much interest in a very wide circle because there are those both in England and America who through their ancestors, former ministers, have some connection with Carmel. There were present among the ministers who took part in the celebrations, one son of a former minister and one grandson, and in the congregation, a great grandson. Many of those thus connected, showed their interest by contributing to a very handsome Font, which was unveiled by Mrs. Allen, the wife of a former minister. Carmel is among the congregations which have contributed to the Jamaica ministry of our Church. Rev. James A. Black, one of its sons, was present and took part in the Communion Celebration. We refer our readers for a full report of this interesting occasion to the report of Carmel.



The opening of Ockbrook Church was not less important from the Provincial standpoint. We have maintained an out-post in the Aberdeen district for many years. Aberdeen is a fertile district inhabited by small settlers for the most part. It lies about nine miles from Eden; but during the rainy season the direct roads become impassable and the journey is lengthened to over twenty-two miles. Perhaps it was owing to this difficulty which is not a small one, that for several



SALEM, LOOKING OUT TO SEA.

years the work was not pushed; but when Br. Morrison became minister, he persuaded the congregation to make a fresh start, with the result that on the 24th May last, the new Church, complete with furniture, was formally opened. Almost all the ministers in the Province were present; and a very large gathering of friends and well wishers. The Church is called Ockbrook after Ockbrook in England which congregation contributed handsomely to the building fund. Again we refer to the report.

During the year the Executive of the Church has been engaged in the attempt to solve two difficult public problems, namely Temperance and Church Unity. Some temperance work has always been carried on by the Churches; but what makes



the handling of the question more difficult is that open drunkenness is not very noticeable, and the "drunk and disorderly" class does not figure largely in the courts; and secondly the trade is strongly entrenched; and the country is interested in the manufacture of rum, Jamaica rum being famous or infamous, according to the standpoint from which it is viewed, all over the world.

Ever since the writer has been associated with the work in Jamaica, the friends of temperance have been working for the amendment of the Liquor Licence Law. Upon the arrival of the present Colonial Secretary, the Government intimated its intention to revise the Law. A Committee was formed, and a document prepared for presentation to the Governor and the members of the Legislative Council. This document received the endorsement of 147 ministers of religion throughout the Island. The Bill as originally drafted was upon the whole very satisfactory; but was largely altered by a committee of the Legislative Council. The resultant Law was by no means as satisfactory as the draft. Nevertheless, the cause has made gains. There is now an independent licensing Board; publicans are made responsible for the behaviour in their shops on pain of forfeiture of licence; the shop itself must be separate from any other business; besides several other minor steps in the right direction. In the attempt to secure these reforms the representative of our Church, took his share. A movement is now on foot to form a representative permanent Committee to carry on the work of opposing intemperance and to regulate the trade.

The other work above referred to is that of Church Unity.

The Foreign Mission Committee of the United Free Church of Scotland communicated with the Mission Boards of the following Churches doing mission work in Jamaica, namely, the Presbyterian Church in Jamaica, the Moravian Church in Jamaica, the Wesleyan Methodist Church in Jamaica, the Baptist Church in Jamaica, the Church of Scotland in Jamaica and the Congregational Church of Jamaica, inviting co-operation in the matter of Church Union.

The Mission Boards communicated with their representatives in the Island and the result was that on 26th April, 1927, eighteen representatives of the above mentioned six Churches, three from each Church met at St. Paul's Presbyterian Church, Kingston. The Rev. J. Reinke, D.D., was elected Chairman, and the Rev. A. F. Blandford, B.A., Secretary. Sub-committees and the General Committee have met several times and a report has been prepared to be presented to the various Synods and Annual Meetings, asking for further directions, in view of what the General Committee has already discovered. Here for the present the matter rests.

The last Synod of the Province directed the P.E.C. to



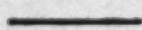
purchase a minister's house for Kingston. P.E.C. was instructed to borrow the necessary funds, but hesitated, because it regards debt as dangerous. Finally in March this year the step was taken, and a house conveniently situated was purchased at a cost of £1,050. We have been wonderfully helped, both from England and America and locally by some of the sister congregations; and the amount owing, with interest, at the end of the year, is less than £100. If all our Provincial undertakings could be equally happy, how grateful we should be!

The Mission Board has again showed its keen interest in our Jamaica work, both by gifts and advice. Through its liberality we are able to have two ministerial candidates at the Jamaica College at Hope, one studying for his matriculation examination, and the other the Intermediate. We offer our sincere and hearty thanks to all those who have taken an interest in the Jamaica Province during 1927. Above all we thank our faithful God, Who throughout the year has fulfilled His promises.

J. M. REINKE.



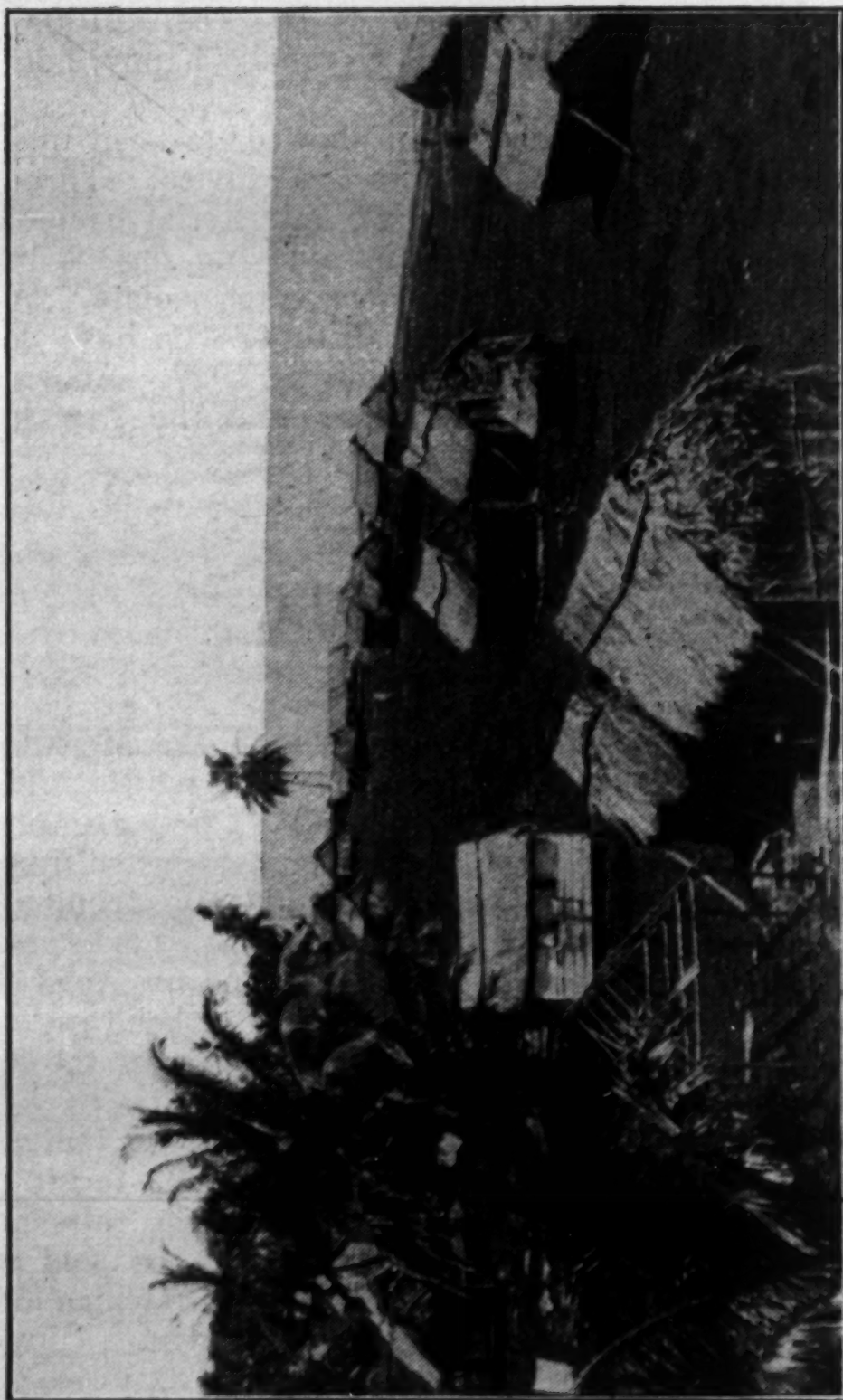
## NICARAGUA.



**I**N spite of the civil war the work on the Mosquito coast and up the Wanks River has suffered very little. The total baptized membership is now 11,623, a nett gain of 449 in the year. The centre of the Mission has shifted from Bluefields to Bilwi, a new town which has suddenly sprung into life, because the Bragman's Bluff Lumber Co. made its headquarters there. A church was built, and in April Bishop Grossmann took up his residence there, believing that it would soon become the chief centre of trade on the Atlantic coast between Limon and Ceiba.

People have flocked to this new town from all parts of the world, and there are more on the banana farms inland. The Company provided one canteen for light refreshments; but outside its territory, where liquor can be sold without restriction, one finds the state of things to which one has grown accustomed in these mushroom towns. From the verandah of the Mission-house one can count sixty-two taverns. As a large part of the town is hidden from view by a clump of mango-trees, there must be many more. On Saturday night and Sunday there are incessant carousals and noise. The temptation for Miskito boys, coming up from lonely villages, is very great; but, being warned, many of them are forearmed. "Yes, parson, I know it," said one of these, when spoken to about the danger into the midst of which he





AN INDIAN VILLAGE.



had come, "but Jesus is here, and therefore I shall be able to stand in his strength."

The missionary has services in English, Miskito, and Spanish, and distributes tracts in Spanish. As the railway extends inland, he hopes to use it for reaching the people there. Meanwhile he has been supplied with a motor-car to enable him to cover the ground in his huge parish. His aim is to organize services in every camp. Bishop Grossmann writes at the end of May 1927. "The line goes at present as far as Aubrayarri. The place is just above the 'i' in the word 'Tunki' on the map of Nicaragua in our Mission atlas. From here the railroad, no doubt, will penetrate further into the mining district of Pis Pis and Tunki, and perhaps also into the Waspuk Valley. We shall do well to secure a piece of land in connection with our Musawas station, so that later on we may be able to start with our Sumu people banana cultivation and sell the fruit to the Company. There are so many problems in the air, the realisation of which may mean much to our work. It means to us: 'Watch and pray.' Almost every day I come in touch with people from our various stations. While I write this, my wife is entertaining with the gramophone a party of our people from Sangsangta, Wasla, Yulu, and Kukalaya. And how the boys rejoice, when they come and find 'the parson' here! I shall soon start night school for them. The vestry of the church is used as a sitting-room for them, where they can have games and reading material, and spend the evening in good company."

An attempt is being made by one of our missionaries to improve the cultivation of rice.

A visitation of the field, long talked of, has been held by Bishop Karl Mueller, a member of the American Board, who has passed through perils by land and sea.

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## LABRADOR.

**T**HE Annual Reports of our Fields run mostly from October 1st to September 30th. In Labrador they deal with the year from July 1st to June 30th. As we go to press, the Reports for the second half of 1927 have therefore not been written, and that must be borne in mind in reading the following. Letters have been received giving news up to the end of the year, and through the kindness of Captain Macmillan, wireless messages have been received from Br. Hettasch of Nain, one of them accepting the call to succeed Br. Perrett as Superintendent of the Mission. Such news as comes from time to time appears in *Moravian Missions*. The Superintendent is so much tied to the district which his Mission-station ministers to, that he cannot easily supply a comprehensive Report on the Field as a whole. We must, therefore, leave readers to make their own picture of the whole, from the reports of the four stations.

### **Makkovik**

At the beginning of the twelve months under review our coast was still surrounded by drift-ice. Accordingly navigation and intercourse with the outside world began late. The first mailboat came into port on July 20th. There are two mailboats which frequent our coast in summer—the larger one s.s. “Meigle,” which used to go as far as Hopedale and there connect with the smaller boat, the s.s. “Watchful,” which cruises between Hopedale and Nachvak. But last summer these two vessels began to connect at Long Tickle—south of Makkovik. Many complained about this alteration, but to us it brought the advantage that the smaller boat came regularly into our Bight, bringing and fetching our mail, whilst the larger boat never called in here during summer, but dropped our mail at Makkovik Island, twelve miles outside, from where we had to fetch it, or else we had to wait till a boat from there chanced to come into the Bight.

Quite in contrast with the late opening of the summer season last year stands the early visit of outside vessels this present summer. As early as June 27th a motor-schooner anchored in our Bight, with a Mr. Putnam on board, the head of the great publishing firm in the States, who wants to spend a year in the north of Hudson's Bay and Baffinland. Then on June 30th the s.s. “Kyle” surprised us by a call—the earliest date on which a mailboat has ever come. She brought us the winter and spring mail, and we felt nearer home again.



In spite of the late season last year our people had moderately good success with the codfishery, so that nearly all could start the winter with a stock of food in hand. The winter also provided them with foxes and other fur-bearing animals. Only fresh food was scarce. The catch of seals in the autumn had been poor; deer are never plentiful here, and the smaller game such as partridges, hares, and rabbits, which usually constitute the main supply of fresh meat in winter, were absolutely missing, a want never experienced before to anyone's knowledge.

It may be partly due to this lack of fresh food that there was an unusual run of prolonged colds and severe sickness. A rather large number of deaths occurred. Mr. Thomas Evans, seventy-six years old, a prominent member of our congregation, died suddenly in the beginning of May, followed by his wife only three weeks after. He had emigrated from Liverpool about 1865 as a stowaway on a vessel bound for Canada, and later on drifted to and settled on our coast near Makkovik. He was always ready to do a good turn to the Church or missionary, and has also helped many a poor neighbour often and liberally. His wife shone as a beautiful Christian character. Although but a Labrador woman, who never had a day of schooling in her life—her spelling-book had been her mother's Bible—yet she had acquired manners and a certain knowledge rarely found on our coast. She died in living faith and expectant joy. Another departure was that of a young person, Grace Andersen, twenty years old, who died of consumption after a long time of suffering. She was an orphan and lived in an isolated Bay twenty miles south of us with her uncle and aunt. She had, as she told me, given her heart to Christ a year before, when she was confirmed; but during her long illness she gained a beautiful Christ-like character and it was a rare pleasure to visit her and converse with her. She loved truth and holiness, and looked forward with radiant joy to meet her Saviour. She has left much blessing behind.

Isaak Chard, seventeen years old, with another young man, a Newfoundlander, went out fishing in a small motor-boat one morning in the beginning of October. As the weather was rather rough his father got uneasy about them and went to the hill to look out for them. Not seeing anything of the boat near the shore, he ran over the hills to the cape near by. Great was the shock he received, when he saw the boat, bottom upward and half smashed, on the beach, to which wind and sea had drifted it, but no sign of the men. There was a considerable sea running at the cape, and apparently the young men came too near one of the breakers and the boat was upset—probably in trying to shoot birds, as a newly shot bird was washed up to the beach. There is a small rocky



island just outside the cape and it is supposed that the accident happened there. Unfortunately the weather was so fierce for many days after that no search could be made till several days later, and when at last wind and sea calmed down, all searching was fruitless. But about four weeks afterwards the body of Isaak Chard was found on the beach at the same place where the boat had been driven ashore. The body of the other man has not been seen. He had stayed with Mr. Chard for the summer as a shareman during the fishing season and intended to go home to Newfoundland in October. Isaak was a true Christian, which fact is a great comfort to the parents now, who—especially the mother—felt sorely stricken by this sudden departure of their beloved and promising son.

In the school we had a change among the teachers. Miss Allsopp left us to go home to England, as she was engaged to be married. She had served the school very devotedly for five years. Miss Edna Perrett left us last summer to live with her parents in Hopedale. She had been at the school for five years without interruption and had been a most faithful and efficient helper. Her place was taken up by her sister, Miss Alice Perrett, who came out by the *Harmony*. Miss M. Rowe returned after a year's furlough. Miss K. Hettasch is the direct link among the teachers with last year.

We had the same number of pupils as last year, twelve boys and twenty-two girls. It is harder to get the boys to come to school than the girls. The former are wanted at home. At an early age they get introduced to the use of the gun and to handling dogs and commatic, which they find much more interesting than the uneventful regular work of school.

We try to provide change and amusement for the children. The one outstanding event, of course, is Christmas, when Santa Claus puts in his appearance, and all are made happy by little presents, which kind friends at home provide every year. Then there is the Children's Festival, kept here on December 28th, which brings a welcome change and pleasure—a currant bun at the lovefeast, games in the afternoon and a lantern show in the evening. Of course, above all we endeavour on that day to reach the hearts of the children by suitable meetings and addresses. On a teacher's birthday they get a half-holiday, coffee, cake, and games. Besides, on Wednesday and Saturday afternoons, they usually take a walk with one of the teachers, if the weather is fit, in winter tobogganing down the hills and in summer playing on the beach. Once in spring, when the snow on the top of the lower hills has thawed, but the ice is still good for travelling, they get a little drive by commatic and a picnic with games on an island. The men in the village are very kind and always help them to this little treat by sending a couple of



commatics with their dogs and drivers, as it takes three or four long commatics to convey the children and the staff. Last spring we were forty-four persons in all on that occasion. Again after open water we give them a run on the motor-boat some afternoon. Without such little breaks once in a while these children of a free race from the backwoods would not be able to stand the strain of steady work at school. Many of them find it hard enough as it is, especially towards the end of the term.

The important change which took place here last summer in the control of the stores at our stations has so far not affected us much in Makkovik, as the officer in charge of the H.B.C. post here is the same man as before, our Br. Wilson Andersen. It was pathetic, though, to see our old ship, the *Harmony* and her good Captain leave us for good last November.

In August, 1926, Dr. Grenfell paid a visit to our Bight in his steam launch "Strathcona," and in February Dr. Muret, who travelled in Dr. Paddon's place last winter, stayed at our house for a couple of days. Much appreciated was the visit of a young dentist, Dr. Krasnoff by name, who attended to the teeth of all our school children free of charge, as also to our own teeth, and did quite a lot of dental work among the people in the village. He was here from May 11th to June 25th. The Rev. S. M. Stewart from Ungava turned up by the last ice in May to wait for the arrival of the first mailboat, by which he left us for St. Johns.

We close our report with grateful hearts to God, through whose grace we have been enabled to work another year. We ask for the continued intercessions of friends at home, that the work of the Lord may prosper on our coast.

B. LENZ.

**Hopedale** The year under review has brought about one of the biggest changes that has ever taken place in the history of the Labrador Mission, viz., the handing over of the trade to the Hudson's Bay Company. Since the commencement of the Mission in the year 1771 the Mission, or perhaps more correctly, the Society for the Furtherance of the Gospel, has carried on trade with the Eskimos, not so much for the sake of gain as for the help and protection of the Eskimos. Through the stores the Mission has carried on philanthropical and industrial work, providing markets for products of the country brought in by the Eskimos, supplying them with the necessities of life and of their calling, and attending to the wants of the needy. The work of the Mission has not been merely the spiritual care and training of a "nature folk," it has been more the work of the father of a large family whose desire



and endeavour it was to train up his children in the way they should go, so that they should be in every way good citizens of the State and followers of their Lord and Master. Through the transfer of the trade to other hands the Mission relinquishes the responsibility for the bodily welfare of its members and confines itself to the spiritual oversight of the flock.

Another outstanding event of the year was the trial by jury in the Supreme Court of Newfoundland of an Eskimo woman, a member of our Hopedale congregation, charged with the murder of her husband. The murder was perpetrated in June, 1926, and was referred to in last year's Report, but the arrest of the woman, her conveyance to the Penitentiary in St. John's to await her trial, and the trial in October are matters that took place in the present year. The brethren Perrett and Harp, an Eskimo who was the first person to visit the family on their lonely island after the murder, and the son of the accused woman, a boy of eleven, were called to give evidence of what they knew of the affair. The wife had stabbed and shot her husband, who had gone mad and was, without doubt, intent on murdering her and the three children and then putting an end to his own life. There were many watery eyes in the court while the boy was giving his evidence telling of the way he tried to help his mother although the blood was streaming down his own face from a large gash in the head inflicted by the father. The jury retired at 9.15 p.m. and returned to court twenty minutes later with a verdict of not guilty. His Lordship, the Chief Justice, remarked that the evidence justified the finding.

By a remarkable coincidence, in the Moravian Text Book the texts for Thursday, October 7th, the day of the trial, read as follows:—"The Lord said, I have pardoned according to thy word." Numb. 14. 20. "Our pardon is thy gift, thy love—and grace alone avail us." 225. 2. "Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Rom. 8. 34. "Who can condemn, since Christ was dead—And ever lives to God—now our whole debt is fully paid—He saves us by His blood." 139. 2.

Happily affairs of this kind are rare among our Eskimos, who are not murderously inclined. As far as we know this is only the second or third time in the history of the Mission when an Eskimo has been tried for murder, and on this occasion the woman acted purely in defence of herself and her children. To show how much sympathetic interest was shown in the case in the city of St. John's, we reproduce in full the leading article which appeared in the *Evening Telegram* on October 8th, the day following the trial. It is headed:



**A devoted and  
Heroic Mother**

“ It is not often that in a trial for murder the verdict results in the prisoner leaving the Court not only without the slightest suspicion of a crime resting on the character of the accused in the minds of the public, but with a reputation for self-sacrificing devotion and heroism such as must command admiration and respect wherever the story is read. Such is the result of Julianna Tuttu's trial.

“ Stage by stage during the past few days the tale of a tragedy in the far north has been unfolded in the Supreme Court. With that thoroughness, preciseness, and impersonal attitude which are the characteristic of a British Court of Justice, the evidence is heard, and examined point by point, until nothing remains but the actual unvarnished facts of the case. One by one they are reviewed by the presiding Judge; each is given its exact weight, and the passionless recital of the actual evidence obtained, enables the jury to consider their verdict solely on the merits of the case.

“ Freed of every trace of the grave charge with which she was faced, Julianna Tuttu, a little Eskimo woman, has come out of the solitude of the north to defend her actions amid surroundings never even imagined by her, and under circumstances which might well unnerve the strongest heart. Even the language in which the trial is conducted is unknown to her, but buoyed up by the faith which she has been taught to rely upon, dimly aware possibly of the certainty of receiving a fair trial in the King's Court, and possessing the fullest conviction that she has acted for the best, she replies through her interpreter to the numerous questionings with an intelligence scarcely to be expected of one of her primitive race, and with a consistency in cross-examination which testified to the truth of her story.

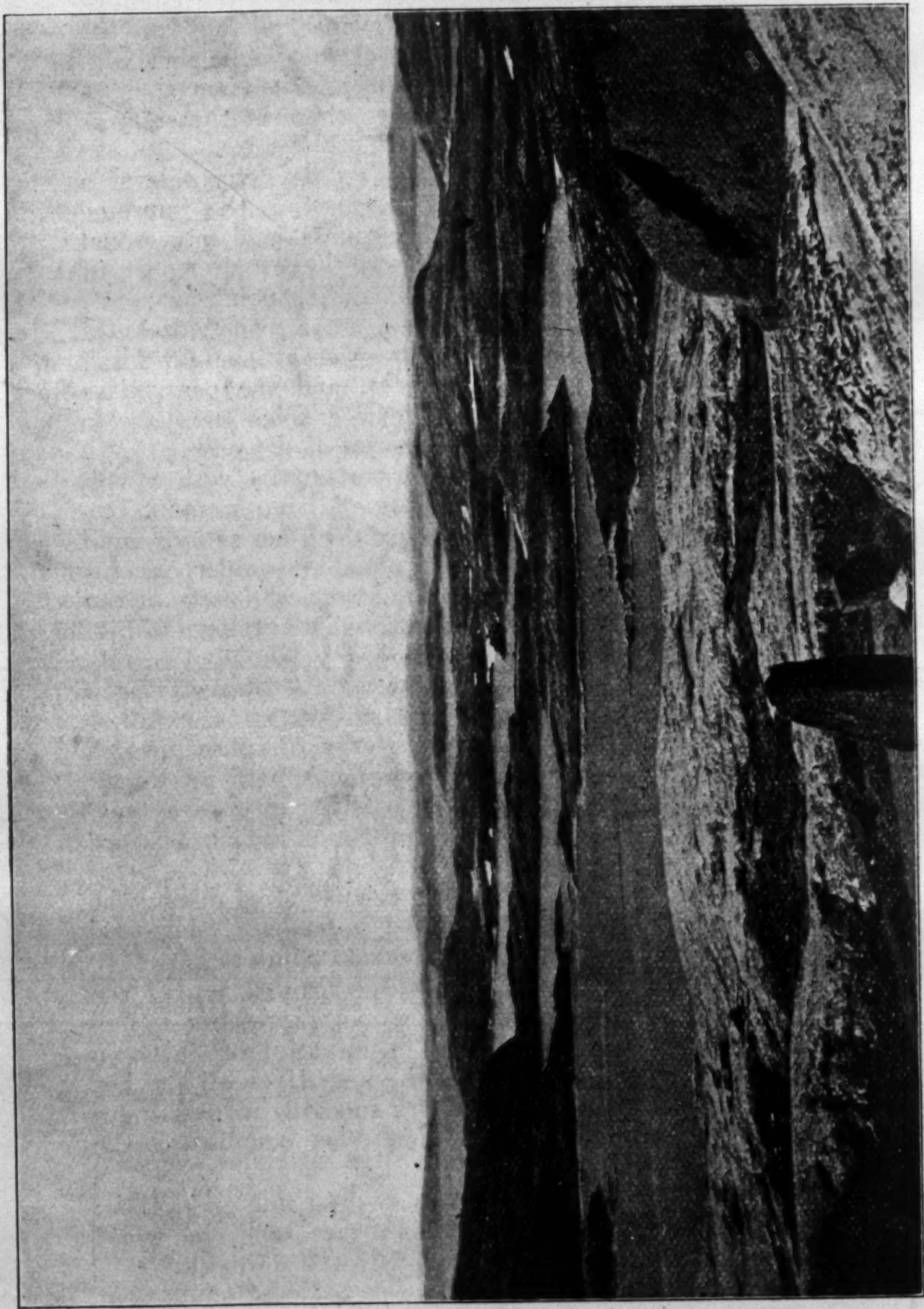
“ Her fortitude was all the more to be admired during the trial, in that, but for her kind-hearted missionary, she stood alone—without even one of her own sex to comfort her.

“ Julianna Tuttu, an ignorant Eskimo woman, one of the least known of the peoples of the globe, represents to-day the supreme type of womanhood. Unmindful of her own danger, and stricken almost to death, she dares all for her offspring, and by a superhuman effort succeeds in averting a catastrophe, and in preventing a man from committing the most heinous crime of all.

“ Julianna Tuttu has added lustre to the name of Mother; she has raised a new standard for her race, and the world honours and respects her splendid courage and devotion.”

During the year under review no case of death among our Eskimo members has had to be recorded, though three deaths have occurred among our settler members, viz., the only son, nearly twenty years of age, and a daughter fourteen years old





THE COAST IN SUMMER.



in one family, and an old lady nearly seventy years of age. She and her husband had celebrated their golden wedding in February, an event to which they had looked forward with much pleasurable anticipation for some time. It had been the intention of this old couple to come to Hopedale for the celebration, as they desired to return thanks to God in the midst of the congregation for the many blessings they have received during their fifty years of married life; but the old lady was so feeble this winter that she could not undertake the fifty mile trip, so Br. Perrett went to their home and celebrated it with them in the presence of members of the family and a few neighbours. They are the first couple among our settler members to spend fifty years of married life together.

Eleven baptisms of infants have been recorded during the year, thus showing a good excess of births over deaths.

One young man was received into communicant fellowship by confirmation on Palm Sunday.

Our Church services are well attended when our people are residing at the station, and we have no cause to complain of lack of attention or interest.

That the work is not in vain we have frequent evidence. Our people, especially the Eskimos, are not backward in speaking of their spiritual experiences; it does them good to tell of what they have felt and learned by their trust in God and by their battles with evil. On two or three occasions lately rumours have gone round that the missionaries were to be removed from Labrador, and this has caused many an one some anxious hours till they heard from us that we knew nothing of such an intention. They wonder how they would fare if they could not hear the gospel preached in their own tongue. One often hears such expressions as: "I know we do not live as we should, nor are we sufficiently grateful for the privileges we enjoy; but it would be an unbearable loss if we were deprived of our teachers."

We find an entry in the Station Diary as follows: "With deep gratitude to God we record the fact that . . . has resolved, with God's help, to lead a new life. For some time she has lived a very immoral life, but she came in recently almost heartbroken to express her sorrow and repentance and her determination to walk in the ways of the Lord."

At times the congregation is small, but that is because our people spend more time at their various hunting and trapping places than formerly. A man needs a large area for his fox traps; so families are widely scattered to avoid encroaching on each other's trapping ground. This entails more travelling for the missionary, as we try, as far as possible, to visit every family twice during the winter and spring. Our district covers a stretch of country about equal to the distance from London to Bath, with numerous bays twenty to thirty



miles deep, and as this has to be covered by dog team with an average speed of two to three miles an hour, a round trip requires some days. But a hearty welcome awaits the missionary at each house, and the hospitable housewife soon has a cup of hot tea ready for the half-frozen travellers. We cannot spend a night at each house, but a halt of two or three hours for a chat and a short service is much appreciated, and is not without blessing to those who have so few opportunities to hear the word of God expounded. A simple practical talk is all that is needed, something applicable to everyday life. A man who aimed to deliver a deeply-thought-out address in high flown language might just as well stop away, as he would not be understood.

Br. Harp's services as doctor have been in constant requisition. We are deeply thankful for the training he received at Livingstone College, which is now put to such good use. There have been several cases of severe illness which would have given a man without any training a very anxious time. In April a boy of fifteen years of age was brought in from his home about fifteen miles away with a bad gunshot wound in his hand. While out hunting he had slipped and fallen; the cartridge in his gun exploded and the charge went through the palm of his hand. The only thing to do was to amputate the middle finger and this Br. Harp did with the aid of an amateur anaesthetist. We are thankful to say the operation was a complete success.

Throughout the winter school was held by Br. Harp and Mrs. and Miss Perrett for the Eskimo children, and we were pleased to notice the progress some of the children made. The three R's and scripture are the principal subjects taken. The girls also have sewing and the boys drawing lessons.

For a month we had Dr. Krasnoff, an American dentist, a member of the International Grenfell Association, with us, attending to the teeth of all comers. He was kept busy the whole time filling, cleaning and extracting teeth and making and repairing sets of teeth. He is the first dentist to undertake such work on this part of the coast, and was proud of the fact that he was the first to make a full upper and lower denture for an Eskimo woman in Labrador. In fact he made two full sets. We enjoyed his visit very much.

People sometimes wonder how we occupy our time and think we must get very bored and lonely. Let them come and see. We never get tired through having to kill time, or through having to search for something to do. Sowing the gospel seed and gathering the fruits thereof are by no means the only kinds of work in this field. Happy is the man who can take up any tool and use it in the Master's service.

We desire to express our thanks to all friends who take



an interest in our work and enable us by their gifts to gladden the hearts of our Eskimos. God reward all such!

W. W. PERRETT.

G. HARP.

**Nain.**

Since writing our last report the conditions under which our work is being done have been changed.

The passing of the Labrador trade out of the hands of the Mission was necessarily bound up with many alterations, not only in the lives of our people, but also in our mode of working. It is with a sense of deep gratitude to God, that we may say to-day, that so far the new conditions have not proved an obstacle to the preaching of the Word.

Outwardly our people have had a fairly prosperous year. Seals appeared in time on their migration South, and though the time for hunting or netting seals was greatly shortened through continuous severe frost, a fair number was obtained, providing food for at least the first part of the winter. As usual the seal hunting season was connected with many dangers to the lives of the hunters. Last fall more particularly the continual gales before freezing-up made attending to seal nets and hunting in little boats or kayaks an exceedingly precarious business. Eventually the sea froze up unexpectedly, and several expensive nets were lost to the owners. The trapping of foxes and other fur bearing animals was crowned with success. Yet if one compares the number of furs obtained in late years with the lower figures of earlier years, it is necessary to remember the fact that formerly one man rarely had more than six traps to attend to, and that most of the trapping was carried on in the near neighbourhood of the station, whereas now trappers spend their winter anywhere between the outer islands and the edge of the high plateau in the interior, carrying on their hunt with from twenty to a hundred traps each. So one can only wonder that the furred animals are not exterminated.

Since deer hunting, which was in practice formerly directly after the close of the trapping season, has been stopped by the Newfoundland game laws, there exists a gap in the hunter's year which it is difficult to bridge over. We were glad of our saw-mill, furnishing opportunity for all to earn something by felling trees for lumber in the bays. There have been cases in which poor-relief had to be given, and we were very thankful that the arrangements of last summer had left us the means of doing so. What it will be like when Relief is entirely in the hands of Government officials it is hard to say. but it is to be feared that the aged and feeble will suffer.

While on the surface all has gone smoothly, in the minds of the majority of our people there has been a great deal



of dissatisfaction with the new order of things. All would welcome the Mission-trade back, yet there are very few who would willingly fulfil their obligations towards the store. It is to be hoped that in time this unrest will give place to increased faithfulness in the use of time and opportunities to make a living, and a wholesome decrease in the demand for the luxuries introduced by the White man.

In January, William Ford, of Paul's Island, one of our White settlers was called home after much suffering. He and his family played a prominent part in the Nain community. He held the property of his grandfather, Ford's Harbour, situated at the Eastern end of the Island. Like his father and grandfather he was not only a good hunter and fisherman, but also carried on a little trade, chiefly with Nain Eskimos. Formerly connected with the H. B. Co., he managed to get independent and was for Labrador a well-to-do man. In his relation to the missionaries he was always friendly and willing to help, though his trade naturally interfered somewhat with ours. It happened several times that Eskimos would disregard their debts at Nain because they had a back-door open at Ford's Harbour. Last year it became clear that he was suffering from cancer and Dr. Grenfell left him no doubt that his case had no hope of a cure. Unfortunately his only son is a boy of eighteen, not capable of taking over the duties of his many-sided father. One cannot help regretting the fact that the property is to be sold shortly, and that therewith it will pass into the hands of outsiders, seeing that it represented the achievement of a settler family in three generations, showing great perseverance.

When we reported last year typhoid fever had not yet been stamped out among our people. The last case recovered in September, and no more followed. We had the opportunity of consulting several doctors on the subject, and advice and help were offered very willingly and generously, especially by Dr. Austin of New York. He promised to visit us again in the coming summer, and to do all he could for us. Dr. Grenfell also came as far as Nain and assured us of his unchanged sympathy. Though it is certainly a great comfort to have such helpers at hand for a little while, yet when the long winter comes help of man is not available and we should have been in perplexity over and over again did we not know and trust in the Good Physician. Though we do not understand His treatment at times, we always know it is right. In January I was called to Hopedale to a settler family where the only son was laid up with appendicitis. When I arrived with Br. Harp at their home the father of the boy came to meet us with the sad tidings, that his son had passed away only a few hours ago. Another sad occurrence was communicated to me at the same time. The only boy and only child of one



of our Nain settlers had died quickly far away from his father and mother, though well cared for at Makkovik school. It was a hard task to break the news to the bereaved parents on my return. Several epidemics of colds made their way along the coast from station to station without, however, having serious results. One slight amputation had to be performed on an Indian woman. The greatest difficulty was to make her and her husband understand what was wanted, for they did not know a word of English, and my Indian dictionary consists as yet of only a few words. We were very thankful that all went well. These Indians in their wanderings through the interior of Labrador are so hard to reach. Even the Roman priests do not seem to be able to instruct them.

Our people, more than ever before, are constantly on the move. The great desire to get as many furs as possible takes whole families away from the station at the very time when they used to hear the Word almost daily. Yet in their attitude to us our people show more affection than ever. Admonition and reproof, as well as comfort and cheer, are readily received by most. There are also quite a number who really try to serve God with all their heart. Xmas time, Passion Week, and Easter services are as well attended as ever, and whoever has an opportunity of watching the eager faces cannot help feeling that these people believe in the Saviour and trust in Him alone. Yet in their lives there is so much weakness, especially immorality, that one often gets disappointed and saddened. The ever progressing opening up of the Labrador coast to the White man undoubtedly has the worst possible effect on them. We do need the earnest intercession of friends at home, that the Spirit of God may strengthen the lives of our simple folk.

One of the greatest difficulties is to get suitable men as leaders, men that are really led by the Holy Ghost, and may be trusted to live up to their belief away from the station. At present we have only two native helpers. Two had to be excluded for immoral conduct. If either of the two we have left were a strong character, it would not be serious; but unfortunately neither has much influence, though both are faithful and earnest.

Another problem is coming to the front—the Eskimo school. When the people live away from the station they naturally take their children with them. But very few among them teach their children to read and write though there are hardly any among the grown-ups who are not fairly well versed in these arts. We shall always have to keep a school in Eskimo or else the people will in time become illiterate, and will return to superstitions of the worst kind. We, therefore, hope to make a trial with a sort of boarding-school after the style of the former settler schools. Our people seem to understand



the necessity of it. Yet when it comes to having to part with the children for a while, I fear there will be quite a few rocks ahead. However, try we shall, and may God guide us and bless the undertaking. This past winter we had out of twenty odd pupils seldom more than four or five actually attending school. This must not continue.

We close our report, rejoicing at being able to say that God in His mercy still blesses our work in spite of our insufficiency. We ask for your prayers, that He may send richer blessings to us and our flock of Eskimos and settlers.

P. and E. HETTASCH.

**Hebron** The changes of the past year were not unexpected by us, but they were a great surprise to our Eskimos. At first they would not believe that it was true, that they would no longer have to deal with the Mission in trade. One heard all sorts of opinions; but it was God's will that the change should come. As far as we can see, to-day, they have settled down to the new conditions; but they remain true to their old habit of neglecting to pay their dues to the Church. The autumn was stormy, wet, and cold. There was plenty of snow in September and October, and big seas were running. The *Harmony* did not reach us till October 28th, and we were growing anxious. She left again on November 3rd, and the people scattered again, some along the coast to their sealing-places, and some up the bays for trapping. They had all been waiting here for oil; for they have no sails, and they find rowing too hard, so they use motor-boats. Our chief helper and his brothers, who have been living at Okak since last year, arrived here a fortnight later after an adventurous voyage. It took them five days, and they nearly lost their boat in a bay to the south, where they put in for the night.

They had to watch all night, jumping from side to side to keep the boat from being overturned. If that had happened, nobody could have been saved on account of the huge waves that were running. They find it easier to earn a living at Okak, because the fishing is good there, and it is easier to get firewood. Another family has removed to Okak for the same reason, and another of our elders lives there. This makes the position here difficult, where we are short of men fit for the post. We expect that a permanent store-keeper will be stationed at Okak shortly, and that would increase the attraction of the place for our northern folk.

The sealing was a comparative failure on account of the rough weather and the early cold; for the nets began to float before the bulk of the seals arrived. Still nobody starved,



though partridges and hares failed to appear, for the trapping was good.

Only a small part of the congregation could get here for Xmas, because the ice was not safe. Some arrived late by roundabout ways, and they had to go up the bays by roundabout ways for deer-hunting and trapping. I went to Okak in March, but could stay only two days, having lost a day on the journey owing to a heavy snowstorm. We celebrated Holy Communion and had other services, and two children were baptized. The meetings were held in the old Church, though it no longer looks like a house of God; but the vestry would have been too small for the fifty people who came.

The ice got bad as early as May and some sledges that came to trade got into the water, and had hard work to get to safe ice again.

The three families that moved from Killinek to Nachvak have returned to their old home, as they found both Hebron and Killinek too far away for trading.

Two have been confirmed. May God give them strength to keep their promise of faithfulness to Him!

S. WALDMANN.

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## ALASKA.

**T**HE retirement of Br. Stecker was an important event in the year. He began his missionary career in Labrador in 1884, in the days when missionaries preached on Sunday and served in the store on week-days. In 1901 he was transferred to Alaska, where he was superintendent for some years, and then missionary at Quinhagak, where he also had charge of the trade. After a service of forty-three years in these two fields, he laid down his office and went to live in the States, followed by the goodwill of all who knew him.

The missionaries can visit the scattered Eskimos only in winter by sledge, and the cold is often intense. One reads of even the dogs getting frost-bite. As they have the wireless, and Bethel is a transmitting station, the missionaries are no longer as isolated as formerly. They were even visited by an aeroplane from Kentucky. The orphanage is doing a good work, and they hope to have some day an industrial school.

In Tuluksak a new chapel has been built; and the one at Akiak has been enlarged. English is becoming the language of school and church. The greater part of the New Testa-



ment has been translated into Alaskan Eskimo, and the American Bible Society has offered to print it. An epidemic of influenza carried off a large number, so that the membership of the Bethel congregation was decreased by a hundred. The half-yearly report of Quinhagak gives a very good idea of the joys and perils of the work, and we reproduce it abridged from the "*Moravian*."



ON THE KUSKOKWIM.

**Quinhagak** When navigation opened and travelling began, the "flu" had not run its course altogether.

At a little village on the west side of Kuskokwim Bay, some of the people were still sick, and from there the "flu" again spread. All the lower Kuskokwim and coast villages, which had been spared in the spring, got it now. Fortunately the disease did not seem to be as severe as it had been up-river, and as it was summer time, the sick had a better chance to recover.

The grown-up suffered more severely than the children, and those who returned to work before they had regained their strength invariably had a relapse and suffered more severely than at first; so everybody was advised to take it easy, no matter how urgent other duties might seem.

One of the results of the "flu" for the natives was their failure to gather the accustomed harvest of fish. They had just started fishing and had filled their racks with fish to dry, and some were not even able to take the fish down from the racks after they had dried. For about a month there was not even any thought of fishing. After that the rainy season set in, and although there was a good run of silver salmon in the latter part of the summer, it was not possible to cure them. Those hung on the racks did not dry, but rotted and fell



down. So there is a shortage of fish everywhere. That does not necessarily mean starvation for the natives as they can buy food at the store, and some of them have reindeer to fall back upon, but the dogs will suffer before spring.

During last summer and fall there was so much rain that the gardens suffered and did not yield as abundantly as usual.

All these reasons made it impossible to rebuild the Church as had been planned, and that will have to be placed upon the programme for next summer. A new foundation and new sills were put under Br. Stecker's former house, so that that will not have to be rebuilt for some years.

While Br. Stecker is taking his long-deserved rest from active service, he will be of great help to our work wherever he goes. His knowledge of, interest in, and enthusiasm for Alaska, as well as his love for the service, assure us of that. But here in the field, both missionaries and natives, miss him very much.

Fortunately our people are having a good fur season, which will compensate, in part, for the lack of dry fish as far as the people themselves are concerned, and as long as the goods in the store last. No doubt the stock will be exhausted before spring at the rate that they are selling their furs. But it should not be necessary for them to spend all their money and we are encouraging them to save some of it.

Here again we need to remind our people that they should give thanks to the Giver of all good gifts. On Thanksgiving Day, just at the beginning of the fur season, the church collection amounted to \$48.50. We have announced another collection for New Year to help with the rebuilding, or enlarging, of the church. They are enthusiastic for the plan, as is indicated by their donations, and their offers of manual labour when the time comes.

Winter has started, and while we have not had much real cold weather, it looks more wintry than it has done for several years. There have been plenty of snow and snow storms, making travel difficult. Several times travellers have had to camp out only a few miles from the village, because they were overtaken by night or by a snow storm.

One Saturday in November a boy started out for willows, an everyday occurrence; but it snowed hard that day. His dogs spied some reindeer and made after them and finally got away. In his efforts to catch them, he got farther and farther away from home. When he decided to give up the chase, he had only a faint idea of where he was, but he kept on walking over the tundra until night overtook him. Then he happened upon a patch of willows, where he camped for the long night. Fortunately he had grabbed his axe before the dogs got away, and he had three matches in his pocket. With the second match he succeeded in starting a fire, and kept replenishing it all night to keep warm.



At home his mother waited for his return, while the storm increased in severity and the temperature continued to drop. As evening came on, she became anxious and asked us to send out someone to search for him. Two young men were willing to go, but in the dark night and in the snow storm, it was a hopeless undertaking. After two hours they returned without having found any trace of him. Everyone hoped that he might have reached a village about twelve miles from here, because all were agreed that he could not weather such a storm out of doors, especially as he had not dressed for severe weather. He did not have his parka (fur coat) with him, and wore only shoe-packs on his feet.

Next morning several men started out to search for him. Just before noon they brought him home in their sledge. When we saw them come, cold shivers ran over us. We removed the covering. But we did not stare into the face of a corpse. Tommy was smiling at us. He had not been frozen, or frost-bitten in any part. They had found him about six miles from here, almost exhausted, but headed for home, his clothes frozen stiff on him. When he was asked whether he had been very much scared during the night, he said "No"; whenever he prayed he received the assurance that all was well, and so had had no fear whatever.

On Christmas morning we had another realisation of God's care for His children. It had been snowing heavily the day before, in fact for several days. But two brothers, Wasilie and Andrew, did not want to miss the Christmas Eve entertainment, so they started out from their camp, twelve miles from here, before daybreak. They tramped all day; their dogs played out, and so did they. They finally had to lie down and huddle together in the snow. They had on good parkas and boots, but even so the cold, stormy night proved almost too much for them. On Christmas morning they were found on the trail only a short distance from the village, but the younger was unable to go any further. One of the men brought him in slung over his back. It looked as though he had been frozen stiff. But again it was only his clothes which had been frozen stiff on him. One of his ears had been frozen badly and the other boy had one of his toes frozen, but otherwise they suffered very little from after effects. We continued the Christmas services with increased joy.

A very valuable and much appreciated gift came to us in the form of a fine radio set. We had often dreamed of such a modern luxury but we did not expect to have one for some years. We are now able to receive news and other messages from Bethel twice a week. Two evenings in the week the young men meet to translate the Scripture into Eskimo.











# SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

MISSIONS OF THE UNITED BRETHREN  
(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND  
(for the Year ending March 31st, 1928).

## LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

					GENERAL FUND.			SPECIAL OBJECTS		
					£	s.	d.	£	s.	d.
Ordinary Contributions, <i>less Expenses</i>	..	..	..	..	3969	12	10			
Legacies for General Fund	..	..	..	..	1197	11	0			
Special Funds:—										
Leper Home, Jerusalem	..	..	..	406	12	3				
Ditto Beds	..	..	..	226	8	11				
								633	1	2
Tibet Mission and "Own Missionaries"	..	..	..	..				250	3	0
Leh Zenana Mission, "Own Missionary"	..	..	..	..				37	10	0
Leh Hospital	..	..	..	..				6	10	0
Kyelang	..	..	..	..				24	15	11
Hopedale, Labrador	..	..	..	..				36	5	0
Labrador Mission	..	..	..	..				31	11	0
Nicaragua Mission and Native Evangelist	..	..	..	..				25	14	2
Jamaica, "Own Missionaries" and £2 for Medical Work	..	..	..	..				91	13	7
North Queensland	..	..	..	..				3	3	0
Medical Training Fund	..	..	..	..				1	11	0
Unyamwezi (including £5 5 0 for Sikonge Hospital)	..	..	..	..				28	12	4
Alaska..	..	..	..	..				2	0	0
Deficiency and Emergency	..	..	..	..				104	2	0
Sale of Tinfoil:—										
Foreign Missions	..	..	..	..			1	1	7	
Bohemia	..	..	..	0	10	10				
Leper Home	..	..	..	0	10	10				
								1	1	8
West India Country Schools:—										
Jamaica	..	..	..	17	18	4				
Ditto for Ferguson School Prize Fund	..	..	..	3	19	6				
St. Kitts (for Leach School)	..	..	..	22	5	6				
Trinidad, L'Anse Noire	..	..	..	5	0	0				
								49	3	4
					£5168	5	5	£1,326	17	2
					Total					
					£6,495 2s. 7d.					



## Boarding Schools' Juvenile Missionary Association.

Ladies' Schools:—	£	s.	d.	£	s.	d.
Fairfield High School for Girls, per Miss E. F. Edwards ..				8	12	5
Old Pupils:—Bedford Ladies .. .. .	5	0	0			
Tytherton Ladies .. .. .	2	0	0			
				7	0	0
				Total	£15	12 5
Appropriated thus:—						
School Grants, viz.:—Gracehill School, Barbados .. .. .				3	15	0
Stein's School, Jamaica .. .. .				3	15	0
Shawe's School, Jamaica .. .. .				3	15	0
Buxton School, Barbados .. .. .				3	15	0
Balance to Moravia, Jamaica. .. .. .				0	12	5
				£15	12	5

## Boarding Schools Branch of the Young People's Auxiliary (Y.P.A.)

Fulneck:—Ladies' School, for Labrador .. .. .	£	s.	d.
for Jamaica .. .. .	5	0	0
for West Indies, Eastern Province .. .. .	2	10	0
for Tibet .. .. .	2	10	0
for Unyamwezi .. .. .	5	0	0
	5	0	0
	£20	0	0

## Moravian Mite Association.

By MISS H. MAUD ESSEX, London, Secretary.

## BALTONSBOROUGH.

Per Rev. C. W. Satchwell.

	£	s.	d.	£	s.	d.
Jarritt, Mrs. .. .. .	1	2	9			
Satchwell, Miss .. .. .	2	2	1	3	4	10

## BATH.

Harding, Mrs. .. .. .	1	0	0			
Hodges, Miss R. E. .. .. .	1	15	8			
Box, per Miss Hodges .. .. .	0	4	4	3	0	0

## BATH (TWERTON).

Per Rev. E. Porter.

Courtney, Mr., By (1926) .. .. .	3	17	4			
Roper, Miss A., By (1927) .. .. .	3	9	6	7	6	10

## BEDFORD (ST. PETER'S).

Per Miss Essex.

Y.P.A. .. .. .	1	0	0	1	0	0
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## BRISTOL.

Matthews, Mrs. .. .. .	5	7	0			
Neath, Mr. and Mrs. .. .. .	0	10	0	5	17	0

## BROCKWEIR.

Per Rev. S. T. Stratford.

Seamer, Mrs. .. .. .	7	17	3	7	17	3
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## DUBLIN.

Per Miss E. Boydell.

	£	s.	d.	£	s.	d.
Ashenhurst, Miss M. .. .. .	2	5	0			
Boydell, Miss .. .. .	5	16	6			
Crawford, Miss Iris .. .. .	2	2	0			
Lang, Miss E. .. .. .	1	16	10			
Read, Miss E. .. .. .	2	9	8			
Wilson, Miss Daisy .. .. .	0	10	0	15	0	0

## EYDON.

Clemens, Miss L., By .. .. .	0	7	6	0	7	6
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## KILWARLIN.

Per Rev. L. Taylor.

Collections in Sunday School .. .. .	2	11	6			
Ophelia Mayorga .. .. .	0	15	6	3	7	0

## KIMBOLTON.

Miss J. Robinson, By .. .. .	2	2	0	2	2	0
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## KINGSWOOD.

Per Mr. R. F. Mellowes.

Davis, Mr. .. .. .	1	3	10			
Jones, Miss N. .. .. .	1	3	0			
Lewis, Harry .. .. .	0	8	8			
Lucas, Miss P. .. .. .	0	5	0			
Mellowes, John .. .. .	1	15	6	4	16	0



## LEOMINSTER.

Per Miss B. Reichel.

	£	s.	d.	£	s.	d.
Davis, Norman ..	0	10	10			
Davis, Willie ..	0	3	0			
Gibbons, Ruthie (The Broad) ..	0	10	9			
Holmes, Mrs., and blind Kitty (Cholstrey) ..	0	4	4			
Mellowes, Miss J. ..	0	15	2			
Missionary Box ..	0	3	7			
Reichel, Miss ..	0	8	8	2	16	4

## LONDON (Fetter Lane).

Hooper, Miss G... ..	1	11	0			
Shaw, Mrs. .. ..	0	9	0	2	0	0

## LONDON (Hornsey).

Per Mrs. H. N. Smith.

Brownies .. ..	0	4	4			
Essex, Miss M. ..	0	8	8			
Gilchrist, Miss M. ..	0	7	11			
Groves, Mrs. ..	0	10	9			
Hester, Miss E. ..	0	6	3			
Hewer, Mr. H. ..	0	1	1			
Kiesel, Mrs. ..	0	3	10			
E.F.K. .. ..	0	3	7			
Nemo .. ..	0	5	0			
Pemsel, Miss M. ..	0	14	7			
Russell, Mr. C. ..	0	2	6			
L.O.P. .. ..	0	5	7			
Smith, Miss A. ..	0	10	0			
Smith, Mrs. H. N. ..	1	0	0			
Wareing, Miss ..	0	4	0	5	8	1

## LONDON (Upton Manor).

Per Rev. E. A. Wickes.

Moravian Sunday School	0	10	6	0	10	6
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## NEWQUAY.

Hutton, Miss E. M. ..	0	8	0	0	8	0
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## OCKBROOK.

Connor, Mrs. .. ..	1	2	0			
Kershaw, Mrs. .. ..	0	17	0	1	19	0

## PRIORS MARSTON.

	£	s.	d.	£	s.	d.
Gardner, Miss, By ..	0	18	0			
Cockerill, Mrs. .. ..	2	0	0	2	18	0

## RISELEY.

Banks, Miss E., By ..	0	15	7	0	15	7
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## ST. LEONARDS.

Scandrett, Mr. and Mrs.	1	1	0	1	1	0
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## SWINDON.

Tomes, Mrs., By ..	1	15	0	1	15	0
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## WESTWARD HO.

Elliott, Rev. R. .. ..	0	10	0	0	10	0
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## WICKWAR.

Richmond, Mr. G. E. ..	0	5	0	0	5	0
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## WOODFORD.

Plant, Miss Hilda, By ..	0	18	0	0	18	0
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Postages, etc. .. ..				75	2	11
				0	7	11

Total £74 15 0

£ s. d.

One-third to Foreign Missions	24	18	4
One-third to Home Missions	24	18	4
One-third to Czecho-Slovakia Mission	24	18	4

Total £74 15 0



## GENERAL CONTRIBUTIONS.

REV. H. J. WILSON, B.A., *Treasurer.*

	GENERAL FUND.			SPECIAL OBJECTS.				GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Anderson, A. T., Esq. . .	1	0	0				Merchant, Mr. W. J. . .	0	6	0			
A Friend at Hounslow . .	2	12	0				Moore, Mrs. M., for 2						
"Anon," Mission Box . .	0	12	0				Years . . . . .	2	0	0			
"Anon." . . . .	0	1	10				Moreton, Mrs. W. E., for						
"Anon." . . . .	10	0	0				Makkovik School . . .				1	0	0
"Anon." . . . .	0	4	0				Ogleby-Davies, Miss E. .	5	0	0			
"Anon." . . . .	0	17	7				"Oxon" . . . . .	1	0	0			
Austin, Mrs. W. S. . .	4	13	2				"Part of Harvest Thanks-						
Barrington, Mrs. . .	2	2	0				giving Collection" . .	2	10	0			
Ditto, Box . . . .	0	3	0				Part Proceeds of Lantern						
Bennett, Mr. J., of Crom-							Lecture at Wellington,						
hall, for Labrador . .				0	5	0	by Rev. H. F. Bur-						
Carter, W. C., Esq. . .	0	8	6				roughs, for Tibet . .				1	0	0
Cope, Rev. C. E., Collected							Ditto, ditto . . . .				0	17	0
by . . . . .	5	0	0				Proceeds of Lecture at						
Cumming-Brown, The late							Haverhill by Rev. C.						
Mrs., per her Executors	2	0	0				Smith, for Labrador . .				0	10	0
De Schweinitz, per Rev.							Ditto, at Braughing,						
P., for Labrador . .				18	9	3	for Labrador . . . .				0	11	6
Ditto, for Beds in Leh							Ditto, at Levens Green,						
Hospital . . . . .				23	11	5	for Labrador . . . .				0	4	6
Ditto, for Native							Ditto, at Wood End, for						
Worker Chompel, Tibet				10	5	8	Labrador . . . . .				0	8	0
Ditto, for Native Worker							Ditto, at Brent Pelham,						
Spaljar, Tibet . . .				12	6	0	Buntingford, for Lab-						
Ditto for Medical Mis-							rador . . . . .				0	8	0
sion, Unyamwezi . .				10	4	3	Ditto, at Brook End,						
Earnshaw, The Misses M.							Cottered, for Labrador				0	7	6
and C. (Donation), for							Rickard, Mrs. G., Mission						
Demerara . . . . .				6	0	0	box . . . . .	0	10	6			
Edinburgh Castle Mission-							Riegel, G. W., Esq. . .	4	2	1			
ary School . . . .	2	2	0				Satchell, Mrs. C. I. . .	20	0	0			
Elliott, Mrs. G., per Rev.							Schnabel, Rev. R., for						
C. Smith, for Labrador				0	15	0	Labrador . . . . .				0	10	0
Elliott, Rev. R. . .	0	5	0				Sibley, Mr. L., for Defic-						
Eskimoos in Labrador . .	30	5	3				iency . . . . .				0	5	0
Foltz, Mr. H. W. . .	0	16	9				Stocks, Miss E. R. . .	0	5	0			
Fowler, Mr. W. S., for							Story, Miss Vera, per Mr.						
Labrador . . . . .				0	5	0	A. F. Mordaunt Smith	0	10	0			
Gaarde, Rev. N. H., Pro-							Taylor, Trustees of the						
ceeds of Lectures by, for							late John . . . . .	3	5	8			
Unyamwezi . . . .				11	7	9	Taylor, W., Esq. per						
Gapp's, Dr., Class, Bethle-							China Inland Mission	0	5	0			
hem, for Leh . . . .				10	5	8	"To the Glory of God"	3	0	0			
Goodman, Mrs. J. . .	1	0	0				Trudinger, Mrs. . . .	0	4	11			
Harvey, Rev. J. E. and							Ward, Mrs. M. H. . .	2	0	0			
Mrs. . . . .	0	10	0				Werner, J. P., Esq. . .	1	0	0			
Heber, Dr. . . . .	1	1	0				Ditto, for Deficiency . .				1	0	0
Hewer, Basil, Esq. . .	0	8	0				West Indies, Eastern						
Hill, J. N., Esq., per Rev.							Province, per Treasurer	44	12	7			
W. W. Perrett . . .	5	2	7				Western Kent Sunday						
Hindmarsh, Miss I., "In							School Union, Dartford,						
Memoriam" . . . .	2	0	0				per Miss Whitehead,						
Knight, Miss E. . .	1	0	0				for Labrador . . . .				0	15	0
Knight, Miss E. M. . .	1	1	0				Williams, Mr. Mansfield,						
Lang, The Misses E. and							for Basseterre Church,				0	10	0
N., for Carmel Centen-							St. Kitts . . . . .						
ary, Jamaica . . .				1	0	0	Willesden Hall Sunday						
Larmor, Mrs. and Miss,							School, per F. A. Cripps,						
for Kyelang . . . .				1	0	0	Esq. . . . .	1	1	0			
Leth, per Mr. K., for							Wilmington Mission Room,						
Unyamwezi . . . .				15	0	0	per Miss Whitehead,						
Löbner, per Rev. M. H.,							for Labrador . . . .				0	12	0
for Unyamwezi . .				23	14	0	Women's United Mission-						
Macdonald, Miss . .	0	7	6				ary Prayer Meeting, for						
Mallalieu, Rev. J. M. . .	5	0	0				Mission College . . .				0	10	6
Menzel, per Rev. B., Gen-							World Dominion Press,						
eva, for Eskimo Or-							Part proceeds of meet-						
phans and Poor Relief,							ing, per Dr. Cochrane . .	13	4	9			
Labrador . . . .				7	0	0	Wright, Mrs. Warren . .	1	0	0			
Ditto, for Labrador . .				7	0	0	£354 8s. 8d.						



	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
For "H. Rogers' School," Jamaica.		
One Year's Interest ..	10	0 0

For Montgomery School, Barbados.		
One Year's Interest ..	6	0 0

## PROCEEDS OF SALE OF TIN FOIL.

One-half to Foreign Mis-	9	17	8
sions ..			
One-quarter to Bohemia	4	18	10
One-quarter to Leper			
Home. See under An-			
alysis of Contributions			
to "Other Missionary			
Objects" (p. lii.)			

## EGBASTON, BIRMINGHAM.

By Miss Edith Edgecumbe.

Edgecumbe, Miss ..	0	5	0
Edgecumbe, Miss Edith	0	10	0
Massey, Stephen, Esq...	0	5	0
£1 0s. 0d.			

## KILKEEL.

By Mr. W. Rooney.

Annett, Miss J...	0	10	0
Edgar, J. ..	0	2	0
Hamilton, Mrs. A. ..	0	2	6
McCulla, Mrs. J. R. ..	0	2	0
Orr, Mr. J. ..	0	5	0
Orr, Mrs. B. G. ..	0	2	6
Reid, Miss ..	1	0	0
Rooney, Mr. Wm. ..	0	2	6
£2 6s. 6d.			

## SETTLE.

By Miss M. Davey.

Adult School, Settle,			
Collection ..	0	15	3
Baker, Mrs. K. ..	0	2	6
"Benagh" ..	0	10	0
Brace, Mrs. ..	1	0	0
Clark, Miss ..	0	1	0
Davis, Mr. ..	0	1	0
Ervine, Miss ..	0	5	0
Fitzmaurice, Lord ..	2	0	0
Friend, A., Settle ..	1	0	0
Harger, Mr. J. ..	0	5	0
Hawkswell, Mrs. ..	0	5	0
Haworth, Mrs. ..	0	5	0
Kirkland, Mrs. ..	0	10	0
Knowles, Mrs. ..	0	1	0
Leneghan, Mr. ..	0	2	6
Marlor, Mrs. ..	0	10	0
"Mary" ..	0	1	0
Ralph, The Misses ..	0	1	0
Riley, Mrs. and Anony-			
mous ..	0	1	0
Ringwood, Mrs. ..	0	10	0
Russell, Mr. C. N. ..	1	1	0
Sedgwick, Mr. and Mrs.	0	1	0
Southern, Mr. and Mrs.			
Guy ..	2	2	0
Southern, John ..	0	4	0
Weir, Mrs. ..	0	5	0
Woof, and Horner, Mes-			
dames ..	0	1	0

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Wray, Miss ..	0	2 6
£12 2 9		
Less Expenses 0 5 0		
£11 17 9		
Total	£211 12 7	£188 16 10

## CONGREGATIONS.

## BAILDON.

By Rev. H. P. Mumford.

Collections in the Mora-			
vian Church ..	3	0	0
Ditto, in Sunday School	10	8	1
Hassé, A. B., Esq. ..	2	0	0
Hines, Mrs. ..	3	0	0
Mumford, Rev. H. P. ..	1	1	0
£19 9s. 1d.			

Mission Boxes:			
Bottomley, Riley ..	0	1	9
Brook, Miss ..	0	5	0
Greenwood, Mrs. ..	0	2	8
Hines, Miss ..	0	9	1
Hodgson, Mrs. C. ..	0	6	4
Mumford, Miss Ethel..	0	10	7
Robinson, Mrs. Harold	0	4	5
£1 1s. 10d.			

Total £21 8 11

## BALLINDERRY.

By Rev. L. Taylor.

Collections in the Mora-			
vian Church ..	1	1	10
£1 1s. 10d.			

Mission Boxes:			
Fleeton, Miss L. ..	0	6	5
Sunday School ..	0	5	0
Thompson, Sadie ..	0	10	0
£1 1s. 5d.			

Total £2 3 3

## BALTONSBOROUGH.

By Rev. C. W. Satchwell.

Collections in the Mora-			
vian Church ..	5	0	2
Anon. ..	6	0	0
Mite Association (see p. xxxviii.)			
£11 0s. 2d.			

Mission Boxes:			
Bush, Stanley ..	0	4	2
Maldment, Miss ..	0	14	10
Sunday School ..	0	15	9
The Manse ..	0	10	0
£2 4s. 9d.			

Total £13 4 11

## BATH, TWERTON.

By Rev. E. W. Porter.

Collections in the Mora-			
vian Church ..	4	0	0
Mite Association (see p. xxxviii.)			

Total £4 0 0



## Subscriptions and Donations

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

## BEDFORD.

By Rev. S. Connor.

Collections in the Mora-			
vian Church ..	8	0	0
Sunday School ..	6	9	7
Mite Association (see p. xxxviii.)			
"Roselle Gardens" ..	10	0	0
£24 9s. 7d.			

## Mission Boxes:

Aston, Mr. and Mrs. ..	0	9	9
Barker, Miss ..	0	9	9
Briggs, Miss ..	0	2	0
Brittain, Miss ..	0	7	10
Careless, Miss F. ..	0	8	3
Connor, Mrs. ..	1	0	7
Cordwell, Miss ..	1	12	10
Gribble, Mrs. H. ..	0	6	8
Gribble, Miss D. ..	0	7	8
Hague, Mrs. James ..	2	8	7
Hague, Mr. Joseph ..	0	7	1
Jarvis, Miss ..	0	11	5
Lane, Miss ..	1	5	10
Leach, Mrs. ..	1	1	0
Marriott, Mrs. ..	0	7	6
Purser, Miss B. ..	0	11	11
Purser, Fred ..	0	11	3
Thomson, Mr. R. ..	0	6	11
Wheatley, Miss F. ..	0	9	4

£13 6s. 2d.

By Miss Seifferth.

Arnold, Mrs. S. ..	1	0	0
Batt, Miss ..	0	5	0
Essex, Miss ..	0	5	0
Essex, Mrs. Edward ..	1	0	0
Horton, Mr. ..	0	5	0
Hyslop, Mrs. ..	1	0	0
North, Mrs. ..	0	5	0
Oates, Miss ..	0	2	0
Peacock, Mrs. ..	1	10	0
Polhill, Mr. Cecil ..	5	0	0
Seifferth, Miss ..	0	5	0
Smith, Miss M. ..	0	2	6
Thompson, Miss ..	1	1	0
Timaus, Miss L. ..	1	0	0
Timaus, Miss S. F. ..	1	0	0

£14 0s. 6d.

By Mrs. E. R. Hassé.

Allen, Mr. W. S. ..	1	0	0
Gilder, Miss H. ..	0	5	0
Gordon, Mrs. ..	2	0	0
Gordon, Miss L. ..	1	0	0
Hassé, Prof. H. R. ..	1	10	0
Hassé, Mrs. E. R. ..	1	0	0
Kragh, Mrs. ..	0	5	0
Kragh, Miss ..	0	5	0
Loraine, Miss E. ..	1	0	0
Nelson, Mrs. R. ..	0	5	0
Priestman, Mr. & Mrs. T. ..	5	0	0
Smith, Mrs. F. ..	0	5	0
Smith, Mr. H. ..	0	5	0

£14 0s. 0d.

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

By Miss L. Timaeus.

For Medical Mission, Leh.

Roselle Garden ..	0	5	0
Seifferth, Miss ..	0	2	6
Timaus, Miss L. ..	0	5	0
Timaus, Miss S. F. ..	0	5	0
Timaus, Miss M. W. ..	0	2	6
Timaus, Miss H. M. ..	0	1	0
White, Miss ..	0	1	0
£1 2s. 0d.			

Total £65 16 3 £1 2 0

## BEDFORD.

Queen's Park.

By Rev. R. E. Pritchett.

Collections in the Sunday			
School ..	4	8	0
Bryant, Mrs. ..	0	5	0
Chard, Mrs. ..	0	5	0
Newbound, Mrs. ..	0	10	0
Y.P.S. ..	1	0	2

£6 8s. 2d.

## Mission Boxes:

Edwards, Miss G. ..	0	2	10
Haggard, Mrs. ..	1	9	0

£1 11s. 10d.

Total £8 0 0

## BELFAST.

University Road.

By Rev. W. A. Summers, B.Sc.

Church Grant ..	6	0	0
Proceeds of Lecture ..	1	0	0
Carey, Mr. John ..	0	10	0
Carey, Mrs. John ..	0	10	0
"Nemo" ..	0	7	6
£8 7s. 6d.			

## Mission Boxes—

Bell, Mrs. A. M. ..	0	10	0
Bridge, Miss J. ..	0	10	3
Cairns, Mr. F. ...	0	3	6
Carson, Mrs. ..	0	7	8
Connor, Miss A. ..	0	4	6
Douds, Freda ..	0	3	9
Hutchman, Robert ..	0	4	0
Johnston, Mr. J. ..	0	5	4
Lilley, Joyce and			
Edmund ..	0	5	2
Loughridge, Miss E. ..	0	1	4
Maloney, Marcella ..	0	1	7
Manderson, Mrs. ..	0	12	3
Martin, Miss E. ..	0	4	0
McAuley, Miss A. ..	0	5	0
McWilliams, Mrs. J. ..	0	10	1
Morrison, Miss S. ..	0	1	9
Shawe, Masters D. and			
R. ..	1	4	6
Stanfield, The Misses			
J. and B. ..	1	4	1
Stanfield, Mr. W. P. ..	1	10	7
Summers, C. and R. ..	0	7	6
Thompson, Miss A. ..	0	8	5
Wilson, Mrs. ..	0	9	0
Woods, Sarah ..	0	4	0

£9 18s. 3d.

Total £18 5 9



GENERAL	SPECIAL
FUND.	OBJECTS.
£ s. d.	£ s. d.

## BELFAST.

## Cliftonville.

By Rev. L. J. Britton, B.A., B.D.

Mission Boxes .. .. 7 10 0

Total £7 10 0

## BRISTOL.

By Rev. J. H. Blandford, M.A.

Collections in the Moravian Church ..	7	5	0	
Net Proceeds from Lantern Lecture on Demerara ..	0	5	9	
Birtill, Mr. and Mrs. F. E., for Unyamwezi ..				2 10 0
Brett, The late Miss Ada	0	10	0	
Harding, The Late Dr. J. A. ..	4	0	0	
Ditto, for Leh Medical Mission ..				0 16 0
Hawkes, Mr. C. H. ..	0	2	6	
Holbrook, Mrs. ..	2	0	0	
Hodges, Miss, for Jamaica Native Ministers' Training Fund ..				5 0 0
Hutton, Dr. S. K. ..	0	10	0	
Laing, Mr. D. ..	0	10	0	
Mackenzie, Miss ..	0	10	0	
Mite Association (see p. xxxviii.)				
Robinson, Mrs. E. ..	1	1	0	
Strahan, Mr. W. ..	0	10	0	
Sunday Schools—				
Boys ..	0	18	5	
Girls ..	0	16	11	
Infants ..	1	2	9	
Young Men's Bible Class ..	0	14	8	
Young Women's Bible Class ..	0	3	8	
Wills, Mrs. Melville ..	2	0	0	
Total	£23	0	8	£8 6 0

## BRISTOL JOINT MISSIONARY ASSOCIATION.

Part Proceeds of Sale 56 5 2

By Miss A. S. Birtill.

Amory, Mrs. ..	0	5	0
Birtill, Miss A. B. ..	0	2	6
Birtill, Mr. and Mrs. H. G. ..	0	2	6
Butlin, Miss ..	0	5	0
Butlin, Miss Mary ..	0	2	6
Cordy, Mrs. ..	0	5	0
Crowe, Miss ..	0	5	0
Davis, Mrs. (2 years) ..	0	10	0
Dawkins, Miss ..	0	10	0
Eberlé, B., Esq. ..	1	1	0
"Friends," 2 ..	0	2	6
Glanville, Miss ..	0	5	0
Holborow, Miss ..	0	10	0
Hooper, Miss ..	0	2	6
James, Mrs. F. ..	0	2	6
Lavington, Miss ..	0	2	6
Law, Miss ..	0	10	0
Manley, The Rev. Canon	0	5	0

GENERAL	SPECIAL
FUND.	OBJECTS.
£ s. d.	£ s. d.

Mitchell, Mrs. W. G. ..	0	2	6
Mitchell, The Misses ..	0	2	6
Nairn, Mrs. ..	0	2	6
Nurse, Mrs. ..	0	2	6
Rogerson, Miss ..	0	2	6
Shaw, Mrs. ..	0	2	6
Tapscott, Miss ..	0	2	6
Tryon, Dr. Victoria ..	0	2	6
Whitwill, Miss ..	0	2	6
Whitwill, Miss E. B. ..	0	2	6
Yeardley, Mrs. ..	0	2	6
Zippel, Bishop and Mrs. ..	1	0	0
Total	£7	16s.	0d.

By Mrs. A. J. Heath.

Harris, Miss ..	0	10	0
Heath, Rev. A. J. ..	0	5	0
Higginton, Mrs. ..	0	5	0
Total	£1	0s.	0d.

By Mrs. B. LaTrobe.

A Thankoffering, XYZ	1	1	0
"A Friend" ..	1	1	0
Corrall, Miss ..	1	1	0
LaTrobe, Mrs. B. ..	1	1	0
Naish, Mr. ..	0	5	0
White, Miss ..	5	0	0
Total	£9	9s.	0d.

## Mission Boxes—

Birtill, Miss A. S. ..	0	15	7
Blandford, Frances ..	0	10	0
Bunting, Miss ..	0	7	11
Davis, Miss Betty ..	0	8	5
"4 Friends at Saltford" ..	0	18	8
Harding, Miss ..	0	2	4
Hartnell, Mrs. ..	0	4	11
Heighway, Mrs. ..	0	10	0
"Keevill, Mary," In Memory of ..	0	10	0
Keevill, Terence ..	0	10	6
LaTrobe, Mrs. B. ..	0	13	0
Lewsley, Miss ..	0	6	8
Linton, Mrs. ..	0	9	11
Mahle, Miss Minnie ..	1	1	0
Mahle, Joan ..	0	15	5
Powell, Mrs. ..	0	4	4
Price, The Misses M. and J. ..	0	16	7
Rutley, Mrs. ..	0	6	8
Welsford, Miss ..	0	4	4
Williams, Ronald ..	0	16	9
Wride, Mrs. ..	0	4	4
Total	£10	17s.	4d.

Total £85 7 6

## CROOK.

By Rev. R. S. Farrar.

Collections in the Moravian Church ..	1	15	0
Ditto, in Sunday School	1	4	8
Total	£2	19s.	8d.

## Mission Boxes—

Bell, Mrs. H. ..	0	10	9
Farrar, Gerald ..	0	5	5
Fletcher, Marvey ..	0	2	8
Gibbon, Edna and Vera	0	1	5



	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Grundy, Arnold and Connie .. ..	0 14 0	
Grundy, Harry and Winnie .. ..	0 6 2	
Grundy, Doris .. ..	0 2 7	
Harrod, Katie and Harry .. ..	0 6 8	
Harrod, Miss G. .. ..	0 10 0	
Heyes, Marion .. ..	0 4 1	
Jackson, Mrs. .. ..	0 4 4	
Johnson, Miss E. .. ..	0 6 0	
Peart, Mrs. .. ..	0 5 1	
Race, Teddy .. ..	0 4 11	
Robinson, Edith .. ..	0 2 9	
Sams, Edna .. ..	0 8 11	
Thompson, Rene .. ..	0 2 9	
Turner, Mr. J. .. ..	0 9 4	
Winter, Alan .. ..	0 1 9	
Wood, John .. ..	0 9 4	
£5 18s. 11d.		
<b>Total</b>	<b>£8 18 7</b>	

## DUBLIN.

By Sir John P. Griffith, Treasurer.

Collections in the Mora- vian Church .. ..	120 13 6	
Boydell, J. F., Esq. .. ..	25 0 0	
Boydell, Mrs. .. ..	10 0 0	
Ditto, for West India Schools .. ..		1 0 0
Ditto, for Lehigh Medical Mission .. ..		2 0 0
Ditto, for Jamaica Native Minister's Training Fund .. ..		2 0 0
Bradshaw, The Misses, "In Memoriam, Mrs. Bradshaw" .. ..	1 0 0	
Darling, Mrs. .. ..	1 0 0	
Dividends on two Shares in Commercial Build- ings Company .. ..	6 0 0	
Griffith, Sir John P. .. ..	1000 0 0	
Griffith, Miss .. ..	25 0 0	
Jacob, Charles E. Esq. .. ..	1 0 0	
Keene, Miss .. ..	2 2 0	
Lang, Miss .. ..	0 10 0	
Mann, J. G., Esq. .. ..	1 0 0	
Mitchell, J. T., Esq. .. ..	2 0 0	
Mite Association (see p. xxxviii.)		
Purser, John J. Esq., M.D. .. ..	2 2 0	
Telford, Mrs. C. .. ..	0 2 6	
Wilson, Miss D. .. ..	0 2 6	
£1197 12 6		
Less Expenses .. ..	12 12 0	
<b>Net Total</b>	<b>£1185 0 6</b>	<b>£5 0 0</b>

## DUKINFIELD.

By Rev. S. C. Neath.

Collections in the Mora- vian Church .. ..	2 9 0	
Ditto, in Sunday School .. ..	0 10 6	
Lawton, Mr. J. O. .. ..	1 0 0	
Proceeds of Lecture by Bishop Ward .. ..	0 18 6	
£4 18s. 0d.		

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
<i>Mission Boxes—</i>		
Anonymous .. ..	0 1 9	
Barratt, Mr. .. ..	0 4 8	
Cookson, Miss Norah .. ..	0 3 1	
Hall, Master Hallsworth .. ..	0 3 11	
Harrop, Mrs. M. E. .. ..	0 6 5	
Hathaway, Mrs. D. .. ..	0 2 7	
Holmes, Mr. David .. ..	0 4 5	
Hooley, Mrs., Senior .. ..	0 7 1	
Humphreys, Miss E. .. ..	0 5 6	
Marshall, Master Norman .. ..	0 2 5	
Martin, Mrs. A. .. ..	0 7 11	
Massey, Mr. Norman .. ..	0 8 4	
Neath, Master Ivor .. ..	0 15 9	
Nightingale, Masters .. ..	0 10 0	
North, Mrs. .. ..	0 4 3	
Pownall, Mrs. D. .. ..	0 1 3	
Senior, Mrs. .. ..	0 4 0	
Senior, Master Leslie .. ..	0 2 0	
Townley, Miss Doris .. ..	0 12 0	
Turner, Miss Janet .. ..	0 3 2	
Walker, Master Eric .. ..	0 1 6	
£5 12s. 0d.		
<b>Total</b>	<b>£10 10 0</b>	

## FAIRFIELD.

By Rev. J. Connor, B.A.

Collections in the Mora- vian Church .. ..	5 0 0	
Sunday Schools .. ..	22 2 0	
Shawe, Mrs. S., for Lehigh Hospital .. ..		1 1 6
£28 3s. 6d.		
<i>By Mrs. J. Mort.</i>		
Bowler, Mrs. T. .. ..	0 1 0	
Clegg, Mrs. .. ..	0 1 0	
Connor, Rev. J. .. ..	0 2 0	
Dawson, Mrs. .. ..	0 1 0	
Eagle, Miss .. ..	0 5 0	
Gardner, Mrs. .. ..	0 1 0	
Geddes, Mrs. S. .. ..	0 3 0	
Hall, Mrs. .. ..	0 1 0	
Hollings, Miss .. ..	0 1 0	
Howard, Mrs. .. ..	0 1 0	
Leigh, Mrs. .. ..	0 1 0	
Leigh, Miss .. ..	0 1 0	
Mallinson, Mrs. .. ..	0 1 0	
Mort, Mrs. J. .. ..	0 2 0	
Mumford, Mrs. .. ..	0 1 0	
Shawe, Miss .. ..	0 3 6	
Shawe, Miss W. .. ..	0 10 0	
Shawe, Mr. F. B. .. ..	0 10 0	
Warburton, Mrs. .. ..	0 1 0	
£2 7s. 6d.		
<b>Total</b>	<b>£29 9 6</b>	<b>£1 1 6</b>

## FULNECK.

By Rev. C. H. Mellowes.

Collections in the Mora- vian Church .. ..	17 19 1	
Boarding Schools, Y.P.A. (see p. xxxviii.)		
Haste, The late Mr., Interest on Legacy .. ..	0 16 8	
Moravian Church Pageant .. ..	8 0 0	
Sunday School—		
Junior Department .. ..	2 12 0	
Intermediate and Senior .. ..	9 1 0	
Primary .. ..	2 17 0	
£41 5s. 9d.		



GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

*By Miss Janet Birtill.*

Belshaw, Mrs. ..	0	5	0
Birtill, Miss J. ..	0	10	0
Johnson, Mrs. G. ..	0	2	6
Moorhouse, Mrs. ..	0	1	0
Orr, Mrs. ..	0	2	0
Scandrett, The Misses ..	0	5	0
Shawe, Mrs. Edward ..	0	5	0
Tempest, Mrs. H. F. M. ..	1	1	0
Waugh, Mrs. ..	0	5	0

£2 16s. 6d.

*By Miss Emily Wade.*

Barker, Miss A. ..	0	2	0
Bramley, Mr. ..	0	2	0
Dennison, Miss M. ..	0	2	6
Hutton, Miss M. ..	0	2	6
Hutton, Miss S. E. ..	0	2	6
Lumby, Mrs. W. ..	0	2	6
Norton, Mrs. S. ..	0	2	6
Rendell, Mrs. ..	0	2	6
Richardson, Miss L. ..	0	2	6
Scarth, Mr. J. ..	0	2	6
Shawe, Miss E. ..	0	10	0
Stott, Mrs. F. ..	0	2	0
Stott, Miss C. ..	0	1	0
Wade, Mrs. S. ..	0	10	0
Wade, Miss E. ..	0	10	0
Wade, Mr. W. G. ..	0	2	6
Walker, Miss C. ..	0	2	6
Wilson, Mr. G. ..	0	1	0
Womersley, Mr. H. ..	1	1	0
Womersley, Mrs. F. ..	0	2	0

£4 6s. 0d.

*By Miss C. E. Clemens.*

Austin, Miss ..	0	10	0
Bramley, Mr. Jos. ..	0	10	0
Boyd, Mr. Hunter ..	0	5	0
Brook, Mr. H. ..	0	1	0
Brook, Mrs. ..	0	2	6
Clemens, The Misses ..	0	10	0
Dawson, Mrs. ..	0	5	0
Gregory, Mrs. ..	0	7	6
Jackson, Mrs. J. W. ..	0	2	6
Smith, Mr. A. F. Mor-			
daunt ..	0	15	0

£3 8s. 6d.

Total £51 16 9

## GOMERSAL.

*By Mr. J. W. Rhodes, Treasurer.*

Collections in the Mora-			
vian Church ..	3	18	0
Y.P.A. :-			
Anniversary ..	1	2	6
Mission Boxes ..	6	10	7
Lecture ..	1	9	0
Donation ..	1	7	11

£14 8 0

Less Expenses .. 0 10 0

Net Total £13 18 0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

## GRACEHILL.

*By Rev. W. Smith, B.D.*

Collections in the Mora-			
vian Church ..	5	12	3
Lantern Lecture ..	1	15	3
Boyd, Miss H. ..	0	5	0
Boyd, Mr. H. ..	0	10	0
Mackay, Miss ..	2	10	0
Moore, Mr. R. ..	1	0	0
Raphael, Miss M. ..	0	5	0
Thompson, Mr. J. ..	0	10	0
Y.P.A. ..	0	16	0

£13 3s. 6d.

*Mission Boxes :-*

McKernon, William ..	0	10	8
Millar, Miss E. ..	0	10	0
Nicholl, Miss L. ..	1	3	0
Ramsey, Miss E. ..	3	2	3
Sloane, Miss M. E. ..	1	4	0
Smith, Mrs. W. ..	2	0	0
Sunday School, Boys'			
Classes ..	1	0	10
Ditto, Girls' Classes ..	0	17	7
Taylor, Miss A. ..	0	17	0
Thompson, Miss R. ..	1	0	0
Weir, Mrs. J. ..	0	18	3
Weir, Miss M. ...	0	4	8

£13 8s. 3d.

£26 11 9

Less Expenses .. 1 10 0

Net Total £25 1 9

## HAVERFORDWEST.

*By Rev. A. G. Phillips.*

Collections in the Mora-			
vian Church ..	4	17	2
Green, Mr. F. P. ..	0	5	0
Hammond, Mr. ..	0	2	0
Sales, Mr. Charles ..	0	5	0
Warren, Mr. F. J. ..	0	5	0
Williams, Mr. R. T. P. ..	0	5	0
Ditto, Donation ..	0	5	0
Williams, Miss M. E. ..	2	0	0
Ditto, Donation ..	1	0	0

£9 4s. 2d.

*Mission Boxes :-*

Howells, Alice ..	0	3	4
Lewis, William & Ellnor ..	1	0	0
Maslen, Mrs. ..	0	2	3
Williams, Kathleen ..	0	4	6

£1 10s. 1d.

*By Mr. G. I. Howells.*

Davies, Mr. Pugh ..	0	2	0
Davies, Mr. G. M. ..	0	1	0
Jenkins, Messrs. J. L. &			
Co. ..	0	2	0
John, Mr. W. B. ..	0	2	6
King, Mr. J. ..	0	2	6
Morris, Mr. C. D. ..	0	10	0
Munt, Mr. ..	0	2	0
Phillips, Mrs. Fred ..	0	2	0
Rees, Mrs. B. ..	0	2	0
Rowlands, Mr. W. G. ..	0	2	0

£1 8s. 0d.



# Subscriptions and Donations

	GENERAL FUND.			SPECIAL OBJECTS		
	£	s.	d.	£	s.	d.
<i>By Mrs. A. G. Phillips.</i>						
Codd, Mr. H. .. ..	0	2	0			
Evans, Mr. B. .. ..	0	5	0			
Francis, Mr. and Mrs. ..	0	2	6			
John, Mr. Edwin .. ..	0	5	0			
Morgan, Mrs. .. ..	0	6	0			
Morris, Mrs. C. D. .. ..	0	3	0			
Phillips, Rev. and Mrs. A. G. .. ..	0	2	6			
Sinnett, Miss .. ..	0	2	6			
White, Miss .. ..	0	5	0			
	<u>£1 13s. 6d.</u>					

	£13	15	9
Less Expenses	1	3	9
Net Total	£12	12	0

## HECKMONDWIKE.

*By Mr. J. H. Siddron.*

Collections in the Moravian Church .. ..	1	12	2
Ditto, Sunday School ..	0	11	2
Wharton, Mrs., Donation	1	0	0
Total	£3	3	4

## HORTON.

*By Mr. W. Bairstow, Treasurer.*

Collections in the Mora-				
vian Church .. ..	4	0	0	
Ditto, Sunday School	4	0	0	
	£8 0s. 0d.			
Y.P.A. for Unyamwezi ..				1 10 0
	<hr/>			<hr/>
Total	£8	0	0	£1 10 0

## KILWARLIN.

*By Rev. L. Taylor.*

Collections in the Moravian			
Church .. ..	2	15	10
Mite Association (see page xxxviii.)			
£2 15s. 10d.			
<i>Mission Boxes:—</i>			
Briggs, Miss .. ..	0	7	6
Grant, Mrs. .. ..	0	5	0
£0 12s. 6d.			
Total	£3	8	4

## KIMBOLTON.

*By Mr. H. Foskett.*

Collections in the Moravian Church .. ..	1	17	3
Landin, Mrs. W. .. ..	0	10	0
Mite Association (see p. xxxviii.)	<u>£2 7s. 3d.</u>		

	GENERAL FUND.			SPECIAL OBJECTS		
	£	s.	d.	£	s.	d.
<i>Mission Boxes—</i>						
Dickens, Miss .. ..	0	2	8			
Hankins, Miss .. ..	0	13	7			
Horsford, Mrs. .. ..	0	6	8			
Landin, Miss .. ..	1	1	6			
Robinson, Miss .. ..	0	15	7			
Wagstaff, Miss .. ..	1	1	0			
Wilson, Mrs. .. ..	0	10	0			
	<u>£4 11s. 0d.</u>					
Total	£6	18	3			

## KINGSWOOD.

*By Rev. J. M. Birtill.*

Collections in the Moravian Church .. ..	1	16	6
Ditto, Sunday School ..	1	11	6
Proceeds of Children's Concert .. ..	1	1	6
Flook, Mrs. .. ..	2	0	0
Mellowes, Mr. R. F. ..	0	2	6
Mite Association (see p. xxxviii.)			
Stone, Miss .. ..	2	0	0
Sundry Receipts .. ..	0	5	4
	<u>£8 17s. 4d.</u>		

<i>Mission Boxes—</i>			
Bible Class .. ..	1	0	1
Bright, Miss .. ..	0	5	0
Davis, Mr. S. .. ..	0	8	4
Golding, Miss .. ..	0	4	1
Holly, Miss D. .. ..	0	6	1
Hopkins, Mrs. .. ..	0	2	7
Mellowes, Master H. ..	0	2	9
Palmer, Mr. .. ..	0	9	1
Portingale, Mr. G. ..	0	7	1
The Manse .. ..	0	10	6
Watkins, Miss .. ..	2	9	0
White, Mr. J. .. ..	0	4	2
	<u>£6 8s. 9d.</u>		

	£15	6	1
Less Expenses	0	2	0
Net Total	£15	4	1

## LEOMINSTER.

*By Mr. H. A. Poulton.*

Collections in the Moravian Church .. ..	2	8	10
Ditto, in the Sunday School .. ..	1	0	0
Grant from Y.P.A. ..	1	10	0
Mite Association (see p. xxxix.)	<u>£4 18s. 10d.</u>		

*By Mrs. W. C. Miles.*

Adlington, Miss .. ..	0	5	0
Anonymous .. ..	2	2	0
Ditto .. ..	0	10	0
Ellison, Rev. T. H. ..	0	5	0
Ellwood, Mrs. .. ..	0	2	6
Gibbon, Mr. .. ..	0	10	0



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Jackson, Capt. and Mrs.						
J. C. ..	0	5	0			
Johnson, The Misses ..	0	5	0			
Morgan, Mr. E. ..	0	2	6			
Phillips, Miss ..	0	2	6			
Phillips, Miss E. ..	0	2	8			
Shawe, Mr. F. H. ..	0	2	0			
Taylor, Mrs. ..	0	2	0			
Thomas, Mrs. ..	0	2	6			
£4 18s. 6d.						
Mission Boxes—						
Jackson, Mrs. J. C. ..	1	0	0			
Miles, Mrs. ..	0	7	7			
£1 7s. 7d.						
Total	£11	4	11			

LONDON, FETTER LANE.

By Rev. J. N. Libbey, M.A.

Collection in the Mora-			
vian Church ..	2	4	9
Mite Association (see p. xxxix.)			
Ladies' Sewing Party ..	50	0	0
Total	£52	4	9

LONDON, HORNSEY.

By Mr. G. H. Pemsel, Treasurer.

Collections in the Mora-			
vian Church ..	7	17	1
Anon., per Miss M. Gil-			
christ ..	0	2	6
Barnett, Miss ..	1	0	0
Mite Association (see p. xxxix.)			
Soldan, Mr. O. ..	1	1	0
£10 0s. 7d.			
Mission Boxes—			
Smith, Rev. C. ..	1	10	0
Soldan, Mr. O. ..	0	11	0
£2 1s. 0d.			
Sunday School Collec-			
tions ..	12	0	0
Total	£24	1	7

LONDON, UPTON MANOR.

By Mr. W. Terrett, Treasurer.

Collections in the Mora-			
vian Church ..	3	10	0
Donation from Sunday			
School ..	3	0	0
Donation from Women's			
Meeting ..	2	0	0
Mite Association (see p. xxxix.)			
£8 10s. 0d.			
Mission Boxes—			
Beaman, Mrs. ..	0	8	6
Bedford, Mr. S. W. ..	0	4	2
Chubb, Miss ..	0	3	6
Crawford, Mrs., ..	0	5	0
Crawford, Mrs. L. ..	0	2	6
Crawley, Mrs. ..	0	6	1
Diagre, Miss ..	0	7	9
Hazell, Miss B. ..	0	1	0

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Hopkins, Mrs. ..	0	8	1			
Isherwood, Miss ..	0	13	8			
King, Master G. ..	0	3	0			
V.R.L. ..	0	14	0			
Lamude, Mrs. ..	0	4	7			
Matthews, Miss L. ..	0	10	0			
Miles, Mrs. ..	0	8	2			
Morgan, Miss Iris ..	0	1	8			
B.T.N. ..	1	4	10			
Pascoe, Miss ..	0	2	0			
"Persis" ..	0	2	9			
L. B. R. ..	1	4	8			
Rollason, Mrs. ..	0	4	0			
O.S. ..	1	3	0			
Thellwall, Mrs. ..	0	10	6			
West, Mrs. ..	0	8	6			
Yeates, Miss ..	0	5	0			
£10 6s. 11d.						
Total	£18	16	11			

LONDON LADIES' ASSOCIATION.

(Mrs. C. J. Klesel, Secretary.)

Fetter Lane—

By Mrs. John Bithrey.

Bithrey, Mrs. ..	0	5	0
Manson, Miss Amy ..	6	0	0
Salter, Mrs. L. ..	0	5	0
£6 10s. 0d.			

By Mrs. Ward.

Andros, Mrs. ..	0	3	0
Bateman, Mr. and Mrs.			
.G. E. ..	0	10	0
Bertenshaw, Mrs. ..	0	10	0
Bohling, Mrs. ..	0	5	0
C.R.V. ..	0	10	0
Elliott, Mr. H. ..	0	5	0
Harman, Mrs. L. M. ..	1	0	0
Hines, Mrs. H. ..	1	1	0
Ilgnier, Mr. ..	0	4	0
Langford, Mr. and Mrs.	0	10	0
La Trobe, Miss E. S. ..	0	10	0
Libbey, Rev. J. N. and			
Mrs. ..	1	0	0
Oates, Mr. J. S. ..	0	5	0
Oxley, Mr. T. H. ..	0	10	0
Pemsel, Mr. H. J. ..	2	0	0
Pennington, Mrs. L. G. ..	0	2	6
Scandrett, Mr. J. R. ..	2	2	0
Scandrett, Mr. W. ..	0	10	0
Shaw, Mr. and Mrs. H. ..	0	10	0
Smith, Mr. J. ..	0	2	0
Still, Mrs. ..	0	5	0
Tjaden, Mr. A. ..	0	5	0
Ward, Bishop and Mrs.	2	0	0
£14 19s. 6d.			

For Leh Special Fund (Orphans).

By Mrs. J. N. Libbey.

Fetter Lane—

Bateman, Mrs. G. ..	0	2	0
Batt, Mrs. W. ..	0	5	0
Bertenshaw, Mrs. ..	0	2	6
Bithrey, Mrs. ..	0	3	0
Harvey, Mrs. ..	0	2	0
Libbey, Mrs. N. ..	0	2	6



	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Mallalieu, Rev. J. M.				0	2	6
Pemsel, Mr. H. J.				0	10	0
Perrett, Miss				0	2	0
Scandrett, Mr. J. R.				0	5	0
Shaw, Mrs. H.				0	2	6
£1 19s. 0d.						
Total	£21	9	6	£1	19	0

## Hornsey—

By Mrs. C. J. Klesel.

A Friend for New Church, Moravia				0	5	0
Hare, Mr. and Mrs. W.	0	10	0			
Hasse, Mrs. L.	0	5	0			
Hieber, Mrs. G.	1	10	0			
Kinross, Mrs., Senr.	2	2	0			
Klesel, Mrs. C. J.	0	5	0			
Lamble, Mrs. (Donation)	0	10	0			
Pemsel, Mr. A. F.	3	0	0			
Pemsel, Mr. & Mrs. G. H.	1	1	0			
Pidgeon, Mr. H. M.	1	1	0			
Price, Mrs. (Donation)	1	0	0			
Schooling, Mr. W.	0	10	0			
Wilson, Rev. H. J.	0	5	0			
£12 4s. 0d.						

By Mrs. S. H. La Trobe.

La Trobe, Mrs. S. H.	0	5	0
La Trobe, Miss E. K.	0	5	0
Mackay, Mrs.	0	1	0
Squire, Miss	0	1	0
Tree, Miss	0	10	0
£1 2s. 0d.			

For Leh Special Fund (Orphans).

By Mrs. J. N. Libbey.

## Hornsey—

Essex, Miss	0	2	6
Klesel, The late Miss E.	0	1	0
Pemsel, Mr. G. H.	0	2	6
Smith, Mrs. F. W.	0	5	0
£0 11s. 0d.			

Total £13 1 0 £0 16 0

## MALMESBURY.

By Mr. Jas. D. Curtis, Treasurer.

Collections in the Mora- vian Church, less Ex- penses	3	16	6
From Sale of Work	6	0	0
Lockstone, Mr. E. H.	1	0	0
£10 16s. 6d.			

## Mission Boxes—

Bailey, Master F.	0	3	0
Box, Master C.	0	2	7
Brown, Mrs.	0	2	7
Clarke, Mr. & Mrs. W.	2	15	8
Curtis, Miss D.	1	12	0
Gough, Mr. P.	0	10	0
Jones, Mr. and Mrs. E.	1	1	0
Jones, Mrs. A. S.	0	15	5
Jones, Miss G.	0	15	8

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Pearce, Master E.	0	5	0			
Perrett, Miss M., and Messrs. C. & S. Twine	1	4	4			
Perry, The Misses A. and M.	0	3	5			
Robinson, The Misses	1	3	10			
Sale of Bottles by Boys	0	7	3			
Shingles, Miss M.	0	1	8			
Slade, Mr. C.	1	0	0			
Sunday School box	1	18	7			
Tanner, Mrs. J.	0	6	1			
Type, Miss P.	0	3	2			
£14 11s. 3d.						

By Miss Hanks.

Baylis, Mrs.	0	4	0
Jones, Mrs. J. A.	0	2	6
Hanks, Mrs.	0	2	6
Matthews, Mrs. C.	0	2	6
Richmond, Mrs.	0	5	0
£0 16s. 6d.			

Total £26 4 3

## MIRFIELD AND HALIFAX.

By Rev. J. W. Crawford.

Collections in the Mora- vian Church	3	1	0
Ditto, Sunday School	0	4	1
Armitage, Mrs.	8	0	0
Pageant Committee	0	10	0
Summerscales, Mrs.	0	5	0
£12 0s. 1d.			

By Miss Lister.

Anonymous	0	6	0
Armitage, Mrs. G.	1	11	6
Ellis, Miss	0	2	0
Forrest, Mrs.	0	2	0
Lang, Mrs. T.	0	2	6
Lister, Miss	0	5	0
Swithenbank, Mr. E.	0	5	0
Swithenbank, Mr. A.	0	1	0
Waddington, Miss	0	10	0
£3 5s. 0d.			

By Miss A. M. Oates, Halifax.

A Friend	0	2	6
Anonymous	0	2	6
Bulmer, Mrs.	0	2	6
Gillis Plains	0	3	0
Hirst, Miss	0	2	6
Member, An old	1	0	0
Oates, Miss Alice M.	0	10	0
Oates, Miss Amy	0	5	0
Wavell, Miss F.	0	10	0
£2 18s. 0d.			

Y. P. S. C. E.

By Miss Ethel Crawshaw.

Armitage, Mr. J.	0	4	4
Crawshaw, Mr. A.	0	4	4
Knowles, Miss A. E.	0	4	4
Rome, Mrs. K.	0	4	4
Swithenbank, Mr. E.	0	4	0
Swithenbank, Mrs. E.	0	4	0
Wilson, Miss E.	0	8	8
£1 14s. 0d.			

Total £19 17 1



GENERAL FUND.	SPECIAL OBJECTS
£ s. d.	£ s. d.

## OCKBROOK.

By Rev. J. M. Birtill.

Collections in the Mora-			
vian Church ..	11	13	11
Proceeds of Lecture ..	2	5	6
Chorley, Mrs. ..	0	10	0
Mite Association (see p. xxxix.)			
£14 9s. 5d.			

## Mission Boxes—

Anon. ..	0	4	7
Cope, Miss E. E. ..	0	14	2
Hudston, Master B. ..	0	5	6
Sunday School:			
Primary ..	1	5	0
1st Girls ..	1	4	0
2nd Girls ..	0	7	7
3rd Girls ..	0	8	0
1st Boys ..	0	8	9
2nd Boys ..	0	2	6
Senior Classes ..	1	12	7
£6 12s. 8d.			

By Mrs. Nelson.

Batt, Rev. W. and Mrs. ..	5	0	0
Cartwright, Miss ..	2	0	0
Edwards, Mrs. ..	1	0	0
Harvey, Miss ..	0	2	6
Harvey, Miss E. ..	0	2	6
Harvey, Mr. H. T. ..	3	0	0
Naylor, Mr. T. R. ..	0	2	6
Nelson, Mrs. H. S. ..	1	0	0
Nelson, Miss C. M. ..	0	2	6
£12 10s. 0d.			

By Mrs. S. H. Kershaw.

Brown, The Misses ..	1	0	0
Kershaw, Mrs. S. ..	1	0	0
Thankoffering ..	2	15	0
£4 15s. 0d.			
Total	£38	7	1

## OPENSHAW.

By Mr. W. Hesketh, Treasurer.

Collections in the Mora-			
vian Church ..	2	0	0
Packwood, Mr. F. W. ..	0	10	0
Total	£2	10	0

## PERTENHALL.

By Bishop H. R. Mumford.

Collections in the Mora-			
vian Church ..	1	1	7
£1 1s. 7d.			

By Mrs. H. R. Mumford.

Anon. ..	0	4	0
Banks, Mrs. H. ..	0	5	0
Banks, Miss ..	0	2	0
Bates, Mrs. ..	0	4	0
Clark, Mrs. G. ..	0	5	0
Clark, Miss ..	0	1	0
Cook, Mrs. ..	0	2	0
Day, Mr. A. ..	0	2	0
Greenfield, Mrs. ..	0	2	6
Holyoak, Miss ..	0	1	0

GENERAL FUND.	SPECIAL OBJECTS
£ s. d.	£ s. d.

Landin, The late Mrs. W. ..	0	5	0
Lester, Miss ..	0	5	0
Mumford, Bishop and Mrs. ..	0	10	0
Pedley, Mr. and Mrs. ..	0	2	6
Peppitt, Miss ..	0	3	0
Reynolds, Miss ..	0	1	0
Reynolds, Miss A. ..	0	1	0
Wade, Mrs. ..	1	0	0
Ward, Mrs. ..	1	0	0
Whittington, Mrs. ..	0	2	0
Yeo, Miss ..	0	1	0
£4 19s. 0d.			

## Mission Boxes—

Abrams, Mr. & Mrs. ..	0	5	0
& Gordon ..	0	11	0
Banks, Miss ..	0	4	0
Bass, Master Bob ..	0	18	0
Clark, Miss C. ..	0	6	1
Fletcher, Mrs. ... ..	0	2	6
Frost, Mrs. ..	0	7	5
Hardwick, Mrs. ..	0	11	0
Pack, and D. Reynolds	0	2	8
The Misses ..	0	5	5
Reynolds, Miss Ivy ..			
Thorngate, Mrs. ..			
£3 13s. 1d.			

Total £9 13 8

## PRIORS MARSTON.

By Mr. H. H. Wareing.

Collections in the Mora-			
vian Church ..	0	17	0
Donation ..	1	1	0
Mite Association (see p. xxxix.)			
£1 18s. 0d.			

## Mission Boxes—

Clemens, Miss ..	0	1	2
Gardner, Master Jack ..	0	4	2
£0 5s. 4d.			

Total £2 3 4

## RISELEY.

By Miss E. B. Banks.

Collections in the Mora-			
vian Church ..	1	1	2
Banks, Miss E. B. ..	0	5	0
Brown, Mrs. E. ..	0	5	0
Mite Association (see p. xxxix.)			
Schick, Mrs. ..	0	5	0
£1 16s. 2d.			

## Mission Boxes—

Banks, Miss E. B. ..	0	2	6
Childs, Mrs. J. ..	0	5	6
King, Miss K. ..	0	4	0
Schick, Miss, Bible			
Class ..	0	14	2
Stevens, Mrs. G. ..	0	1	3
Wright, Mrs. ..	0	2	4
£1 9s. 9d.			

Total £3 5 11



## Subscriptions and Donations

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

## SALEM.

By Mr. W. Barrett, Treasurer.

Collections in the Mora-			
vian Church ..	3	2	2
Free Will Offerings	10	0	0
£13 2s. 2d.			

## Mission Boxes—

Armitage, L. ..	0	15	5
Barrett, F. ..	0	3	8
Cocker, P. ..	0	1	9
Faulkes, M. ..	0	6	6
Fisher, D. ..	0	1	10
Garside, E. ..	0	4	9
Hainsworth, E. ..	0	2	5
Holland, K. ..	0	5	0
Lewis, E. ..	0	2	8
Marlor, N. ..	0	14	0
Mason, M. ..	0	13	0
Ridgwell, A. ..	0	3	3
Schofield, G. ..	0	3	9
Sykes, A. ..	0	14	0
£4 12s. 0d.			

Total £17 14 2

## SWINDON.

By Mr. A. E. Matthews.

Collections in the Mora-			
vian Church ..	7	16	4
Ditto, in the Sunday			
School ..	5	0	0
Ditto, for Buildings at			
Moravia, Jamaica ..	1	0	0
Mite Association (see p. xxxix.)			
Plumb, Mrs., Collected by	4	4	9
Girls' Guild, for Clifton			
Hill, Barbados ..	2	10	0
Boys' Guild, for Buildings			
at Moravia, Jamaica ..	1	10	0
Total	£17	1	1
	£5	0	0

## TYTHERTON.

By Rev. C. A. Stooke.

Collections in the Mora-			
vian Church ..	2	16	7
£2 16s. 7d.			

## Mission Boxes—

Austin, Mrs. ..	1	15	5
Brewer, The late Mrs.	0	5	5
Robins, Mrs. ..	0	18	3
Sunday School ..	0	10	8
Zippel, Miss ..	0	8	8
£3 18s. 5d.			

## Ladies' Association.

By Miss Jefferys.

Barnes, Mrs. ..	2	0	0
Collett, Mrs. ..	0	2	6
Humberstone, Miss	0	5	0
Jefferys, Mrs. James	0	10	0
Jefferys, Mr. Alfred	0	10	0
Jefferys, Mr. Sam	0	5	0

GENERAL FUND.	SPECIAL OBJECTS.
£ s. d.	£ s. d.

Jefferys, Miss H. M. ..	0	2	6
Long, Mr. W. ..	0	2	6
Stooke, Rev. C. A. ..	0	5	0
Zippel, The late Mrs. ..	0	10	0
Zippel, Miss C. A. ..	0	2	6
Zippel, Miss E. M. ..	0	5	0
£5 0s. 0d.			

Total £11 15 0

## WELLFIELD.

By Mr. A. Wilcock.

## Mission Boxes—

Craven, Mrs. ..	0	8	6
Drake, Mrs. ..	0	12	6

Total £1 1 0

## WESTWOOD.

By Mr. Fred Carter and

Mr. J. F. Dewhurst.

Collections in the Mora-			
vian Church ..	7	12	0
"At Home" ..	2	15	7
£10 7s. 7d.			

## Mission Boxes—

Beaumont, Mr. C. ..	1	1	0
Beaumont, Miss E. ..	0	4	1
Boardman, Miss M. ..	0	6	0
Bodden, Mrs. ..	0	9	7
Brierley, Mrs. G. ..	0	5	9
Brierley, Miss P. ..	3	1	2
Buckley, Miss ..	0	6	6
Butterworth, Mrs. ..	0	2	10
Carter, Mrs. J. E. ..	0	10	0
Carter, Peter ..	1	0	0
Casterton, Mr. E. ..	0	12	6
Clarkson, Mr. W. ..	1	1	0
Dunkerley, Miss D. ..	0	10	1
Dyson, Hilda ..	0	0	4
Evans, Mrs. ..	0	2	4
Fenna, Mrs. ..	0	3	0
Fenton, Mr. J. ..	0	5	0
Fernday, Mrs. ..	0	6	5
Fielding, Mrs. ..	0	4	4
Greenhalgh, Grace ..	0	1	1
Hancock, J. ..	0	0	4
Hancock, Mrs. ..	0	5	3
Hargreaves, Fred ..	0	3	8
Harp, Miss Eva ..	0	6	1
Hassall, Mr. H. ..	0	12	5
Hassall, Mrs. ..	0	4	4
Hulme, Miss F. ..	0	2	9
Jackson, Amy ..	0	3	6
Jackson, Stephen ..	0	0	7
Johnston, Mrs. ..	0	4	10
Kershaw, Mrs. F. ..	0	5	0
Kershaw, Miss ..	0	12	6
Kershaw, J. and M. ..	0	5	0
Lees, Mr. Kenneth ..	5	0	0
Lees, Mrs. W. ..	0	7	8
Lingard, H. ..	0	2	5
Marland, Mrs. ..	0	0	7
Melton, Lucy ..	0	1	7
Mills, Miss B. ..	0	2	2
Mills, Mr. J. H. ..	0	6	6
Mills, Mr. S. ..	0	2	7
Mitchell, Mr. F. ..	0	3	5
Newton, Miss F. ..	0	2	1
Riley, Edward ..	0	8	3

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Shaw, Miss ..	0 2 5	
Shaw, Mrs. W. E. ..	0 2 8	
Spencer, Tom ..	0 1 11	
Swindells, Mrs. ..	0 1 5	
Taylor, Clara ..	0 1 3	
Taylor, Mr. Alan ..	0 15 0	
Taylor, Mr. G. ..	0 15 0	
Tempest, K. ..	0 2 9	
The Manse ..	2 0 0	
Townsend, Miss N. ..	0 2 9	
Turner, Ronnie ..	0 2 11	
Walsh, Miss C. ..	0 8 0	
Whitehead, Mrs. J. ..	0 12 3	
Willens, F. ..	0 4 1	
Wood, Mr. Edgar ..	0 1 4	
Wright, Mr. Alan ..	0 12 3	
Wrigley, Miss E. ..	0 10 6	
"X" ..	2 9 9	
Young, Mr. W. ..	0 10 0	

£30 12s. 9d.

	£41 0 4
Less Expenses ..	0 9 0
Net Total	£40 11 4

## WOODFORD.

By Rev. P. H. Smith.

Collections in the Mora-	
vian Church at Wood-	
ford ..	1 14 9
Ditto, at Eydon ..	0 15 9
Bennett Mrs. ..	0 2 6
Mite Association (see p. xxxix.)	
	£2 13s. 0d.

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Mission Boxes—		
Haynes, Miss Lena ..	1 7 4	
Knibbs, Miss F. ..	0 6 1	
Plant, Miss ..	0 12 0	
Prestige, Mrs. ..	1 8 8	
Sunday School, Wood-		
ford ..	1 6 10	
Walters, Miss N. ..	0 3 7	
Welch, The Misses		
W. and E. ..	0 12 6	
	£5 17s. 0d.	
Total	£8 10 0	

## WYKE.

By Mr. E. Sugden, Treasurer.

Collections in the Mora-	
vian Church ..	1 14 4
Proceeds of Lecture ..	1 10 2
Sutcliffe, Mrs. D. ..	1 0 0
Sunday School—	
Collections ..	2 5 6
Primary Department	
Box ..	0 11 0
	£7 1s. 0d.
Mission Boxes—	
Hanson, Mrs. M. E. ..	0 6 3
Lockwood, Miss ..	0 4 2
Ingham, Jennie ..	0 6 8
	£0 17s. 1d.
	£7 18 1
Less Expenses ..	1 5 3
Net Total ..	£6 12 10



Analysis of Contributions to "Other Missionary Objects."

	£	s.	d.	£	s.	d.		£	s.	d.
Leper Home, Jerusalem,							Spalgor, Leh	12	6	0
General Fund, per							Chompel, Khalatse	10	5	8
Treasurer	667	18	4				Leh Mission	10	5	8
Ditto, from London Asso-							Leh Zenana, "Own Missionary"	37	10	0
ciation	406	12	3				Leh Special Fund (Orphans)	2	10	0
Ditto, Ditto, for Beds	226	8	11				Leh Hospital	35	0	11
Ditto, ditto, Sale of Tin							Demerara	6	0	0
Foil	0	10	10				Jamaica Native Ministers' Train-			
Proceeds of Sale of Tin							ing Fund	7	0	0
Foil	4	18	10				Jamaica	2	10	0
	£1,306	9	2				Jamaica, Own Missionaries	89	13	7
				1306	9	2	Carmel Centenary Fund, Jamaica	1	0	0
Deficiency				1	5	0	Moravia, Jamaica	3	7	5
Deficiency and Emergency				104	2	0	Jamaica, Medical Work	2	0	0
Education Fund				931	14	11	West India Country Schools	81	3	4
Home Mission Fund				24	18	4	North Queensland	3	3	0
Bohemian Mission				30	8	0	Medical Training Fund	1	11	0
Unyamwezi				97	18	4	Alaska	2	0	0
Labrador				111	16	9	West Indies, Eastern Province	2	10	0
Nicaragua Mission and Native							Basseterre, St. Kitts	0	10	0
Evangelist				25	14	2	Clifton Hill, Barbados	2	10	0
Tibet Mission "Own Missionaries"							Mission College	0	10	6
and Native Workers				257	0	0				
Kyelang				25	15	11	Total	£3,230	9	8

SUNDAY SCHOOLS.

Sunday School efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	10	8	1	Kingswood	1	11	6
Ballinderry	0	5	0	Leominster	1	0	0
Baltonsborough	0	15	9	London, Hornsey	12	0	0
Bedford, St. Peters	6	9	7	London, Upton Manor	3	0	0
Bedford, Queen's Park	4	8	0	Malmesbury	1	18	7
Bristol	3	16	5	Mirfield	0	4	1
Crook	1	4	8	Ockbrook	5	8	5
Dukinfield	0	10	6	Swindon	6	0	0
Fairfield	22	2	0	Tytherton	0	10	8
Fulneck	14	10	0	Woodford	1	6	10
Gracehill	1	18	5	Wyke	2	16	6
Heckmondwike	0	11	2				
Horton	4	0	0	Total	£106	16	2

MISSION BOXES.

Result of Mission Box Efforts repeated from the foregoing lists.

	£	s.	d.		£	s.	d.
Baildon	1	19	10	Leominster	1	7	7
Ballinderry	1	1	5	London, Hornsey	2	1	0
Baltonsborough	2	4	9	London, Upton Manor	10	6	11
Bedford, St. Peter's	13	6	2	Malmesbury	14	11	3
Bedford, Queen's Park	1	11	10	Ockbrook	6	12	8
Belfast, University Road	9	18	3	Pertenhall	3	13	1
Belfast, Cliftonville	7	10	0	Priors Marston	0	5	4
Bristol	10	17	4	Riseley	1	9	9
Crook	5	18	11	Salem	4	12	0
Dukinfield	5	12	0	Tytherton	3	18	5
Gomersal	6	10	7	Wellfield	4	1	0
Gracehill	13	8	3	Westwood	30	12	9
Haverfordwest	1	10	1	Woodford	5	17	0
Kilwarlin	0	12	6	Wyke	0	17	1
Kimbolton	4	11	0				
Kingswood	6	8	9	Total	£180	7	6

## SUMMARY OF MISSION RECEIPTS to MARCH 31st, 1928.

Places.	General Fund.	Other Missionary Objects.	TOTALS.
	£ s. d.	£ s. d.	£ s. d.
Boarding Schools and Young People's Auxiliary	—	35 12 5	35 12 5
Mite Association .. .. .	24 18 4	49 16 8	74 15 0
General Contributions .. .. .	211 12 7	188 16 10	400 9 5
Baildon .. .. .	21 8 11	—	21 8 11
Ballinderry .. .. .	2 3 3	—	2 3 3
Baltonsborough .. .. .	13 4 11	—	13 4 11
Bath (Twerton) .. .. .	4 0 0	—	4 0 0
Bedford (St. Peters) .. .. .	65 16 3	1 2 0	66 18 3
Do. (Queen's Park) .. .. .	8 0 0	—	8 0 0
Belfast (University Road) .. .. .	18 5 9	—	18 5 9
Do. (Cliftonville) .. .. .	7 10 0	—	7 10 0
Bristol .. .. .	23 0 8	8 6 0	31 6 8
Bristol Joint Association .. .. .	85 7 6	—	85 7 6
Crook .. .. .	8 18 7	—	8 18 7
Dublin .. .. .	1185 0 6	5 0 0	1190 0 6
Dukinfield .. .. .	10 10 0	—	10 10 0
Fairfield .. .. .	29 9 6	1 1 6	30 11 0
Fulneck .. .. .	51 16 9	—	51 16 9
Gomersal .. .. .	13 18 0	—	13 18 0
Gracehill .. .. .	25 1 9	—	25 1 9
Haverfordwest .. .. .	12 12 0	—	12 12 0
Heckmondwike .. .. .	3 3 4	—	3 3 4
Horton .. .. .	8 0 0	1 10 0	9 10 0
Kilwarlin .. .. .	3 8 4	—	3 8 4
Kimbolton .. .. .	6 18 3	—	6 18 3
Kingswood .. .. .	15 4 1	—	15 4 1
Leominster .. .. .	11 4 11	—	11 4 11
London (Fetter Lane) .. .. .	52 4 9	—	52 4 9
Do. (Hornsey) .. .. .	24 1 7	—	24 1 7
Do. (Upton Manor) .. .. .	18 16 11	—	18 16 11
Do. Ladies' Association (Fetter Lane)	21 9 6	1 19 0	23 8 6
Do. Do. (Hornsey) .. .. .	13 1 0	0 16 0	13 17 0
Malmesbury .. .. .	26 4 3	—	26 4 3
Mirfield .. .. .	19 17 1	—	19 17 1
Ockbrook .. .. .	38 7 1	—	38 7 1
Openshaw .. .. .	2 10 0	—	2 10 0
Pertenhall .. .. .	9 13 8	—	9 13 8
Priors Marston .. .. .	2 3 4	—	2 3 4
Riseley .. .. .	3 5 11	—	3 5 11
Salem .. .. .	17 14 2	—	17 14 2
Swindon .. .. .	17 1 1	5 0 0	22 1 1
Tytherton .. .. .	11 15 0	—	11 15 0
Wellfield .. .. .	1 1 0	—	1 1 0
Westwood .. .. .	40 11 4	—	40 11 4
Woodford .. .. .	8 10 0	—	8 10 0
Wyke .. .. .	6 12 10	—	6 12 10
£	2205 14 8	299 0 5	2504 15 1
For Leper Home .. .. .		672 17 2	672 17 2
*London Association .. .. .	5168 5 5	1326 17 2	6495 2 7
Total Subscriptions and Donations ..	£ 7374 0 1	2298 14 9	9672 14 10
ENDOWMENT FUNDS—			
Bates's Trust .. .. .	4511 0 2	931 14 11	5442 15 1
Horniman's Trust .. .. .	272 0 0	—	272 0 0
Total Receipts from all Sources ..	£ 12157 0 3	3230 9 8	15387 9 11
The TOTAL RECEIPTS for all objects amount (as above) to £15387 9s. 11d.			£ s. d.
Towards which the "London Association in Aid of Moravian Missions"			
contributed .. .. .			6495 2 7
British Congregations and Friends .. .. .			3177 12 3
Endowment Funds .. .. .			5714 15 1
GRAND TOTAL .. .. .			£15387 9 11

\* The London Association Total for the General Fund includes Legacies amounting to £1197 11s. 0d.

§ Including £462 14s. 4d. from the American Province.



## ACKNOWLEDGMENT OF PRESENTS.

*The TRUST SOCIETY for the FURTHERANCE of the GOSPEL (INCORPORATED) acknowledges, with many thanks, the Receipt of the following Presents of Clothing and other Articles, for the use of the Missionaries and their People :—*

*For Labrador.*

- |   |   |
|---|---|
| <p>One parcel from Miss Thorn, Ashford.<br/>         One parcel from Ladies' Working Party, Fetter Lane.<br/>         One parcel from Mr. A. J. Smith.<br/>         One bale from Miss M. de Boileau.<br/>         Two parcels from Miss Armitage, Kendal.<br/>         One bale, per Mrs. Holmes, Ferrard.<br/>         Two parcels from Cennick House, Tytherton Girls' School.<br/>         One box from Miss Zippel.<br/>         Three bales and one case from Rev. R. S. Callender.<br/>         One parcel from Miss Tatterson.<br/>         One bale from Miss Corser, Shrewsbury.<br/>         Five boxes from Twerton Y.P.A.<br/>         One parcel from Hornsey Sunday School.<br/>         Various parcels of clothing and food-stuffs from Friends in Switzerland, per Rev. B. Menzel.<br/>         One parcel from Bristol.<br/>         Two parcels from Miss MacLaren, Moffat.<br/>         Two parcels from Miss Hamilton.<br/>         One parcel from Miss Richards, London.<br/>         Three parcels from Lubeck Ladies' Missionary Society.<br/>         One parcel from Gracehill Y.P.A.</p> | <p>Two parcels from Mrs. Mainwaring, Hove.<br/>         Two boxes from Swindon.<br/>         Two parcels from Mrs. LaTrobe, Bristol.<br/>         One bale from Mr. W. A. Wilson, Larne.<br/>         One parcel from Mrs. Acland Troyte.<br/>         One parcel from Miss M. Taylor, Droylesden.<br/>         One parcel from Helensburgh Parish Church, Primary Department.<br/>         One parcel per Mrs. Weiss, Zeist.<br/>         Sundry packages from Bedford.<br/>         Eight tins Biscuits from Messrs. Peek Frean &amp; Co., Ltd.<br/>         Two parcels from Mrs. Birtill.<br/>         Various parcels per London Association.<br/>         One case and one parcel from Oldham.<br/>         Various parcels from Miss Beveridge, Edinburgh.<br/>         One parcel from Miss M. Harvey, Cowes.<br/>         One parcel from Mrs. Harvey, Haverfordwest.<br/>         Two parcels from Mrs. West, Holyhead.<br/>         Two cases from Mr. W. Clarke, Malmesbury.<br/>         One parcel from Mr. A. W. Crawford.<br/>         Four cases from Miss Howie, Perth.<br/>         One parcel from Miss M. Shawe.</p> |
|---|---|

*For other Mission Fields.*

- |  |  |
|--|--|
| <p>One parcel per London Association, for <i>Tibet</i>.<br/>         One parcel from Miss Oates, Bedford, for <i>Jamaica</i>.<br/>         Two bales from Mrs. Keatinge, Dublin, for <i>Jamaica</i> and <i>Tobago</i>.</p> | <p>One parcel from Rev. F. E. Birtill, for <i>St. Kitts</i>.<br/>         From Tytherton, Fulneck and Ockbrook for <i>Santo Domingo</i>.<br/>         One box from Miss Johns, for <i>St. Kitts</i>.</p> |
|--|--|

*Parcels have also been received from the following Friends, in answer to the appeal for Old Linen for Dr. Keevill's work in Tanganyika :—*

- |   |   |
|---|---|
| <p>Per London Association.<br/>         From Denmark.<br/>         Miss White, Boxmoor.<br/>         Mrs. E. C. Connor, Ockbrook.</p> | <p>Miss A. S. Birtill and Friends in Bristol.<br/>         Bristol Church.<br/>         Mrs. Gurd, Bristol.<br/>         Mrs. Nelson, Ockbrook.</p> |
|---|---|